CONSIDERATIONS
Concerning
MARRIAGE,

The { HONOUR, / ~~DUTIES~~, / BENEFITS, / ~~TROUBLES~~ } of it.

Whereto are added,

1. Directions in two Particulars.

{ 1. How they that have wives may be as if they had none. / 2 How to prepare for parting with a dear yoke-fellow by death, or otherwise. }

2. Resolution of this Case of Conscience.

{ *Whether a man may lawfully marry his Wives Sister?* }

By EDWARD REYNER, Minister of the Gospel in *Lincoln*.

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MDCLVII.

TO THE READER.

Chriſtian Reader,

THou mayeſt wonder that I ſhould bring this poor Embryo to the birth, in the Preſſe, the place of bringing forth. When I firſt penn'd theſe conciſe conſiderations concerning marriage, I had not the leaſt thought that they ſhould have ſeen more light, then came in at my Study-window; or that any more eyes then mine own, ſhould have ſeen them, while I lived. But thus it came to paſſe; Theſe being the heads of what I delivered in private at the Marriage of

ſome Friends not long ago; and I being requeſted ſoon after to communicate my Notes thereof, reveiwed them, but found them very ſhort and imperfect, and that what I had written could not give an account, of what God helped me then to ſpeak. Hereupon I reſolved to tranſcribe and inlarge them a little, onely that I might get ſome Copies written out, to gratifie ſome Friends that deſired them. But when I had almoſt finiſhed them, I had ſeveral Hints upon my Heart from Providentiall occurences to expoſe them to publick view: Whereto I was alſo encouraged by ſome godly and judicious friends, who had the peruſal of them. Thus I am drawn to hope, that through Gods bleſſing (which can make little Pamphlets inſtrumental for the good of others, as well as great volumes) this little, poor, plain Piece, may be of uſe to many, becauſe,

1. The Subject of this Diſcourſe, to vvit, Marriage, is of general extent, and of ſpeciall conſequences, for

for it is the firſt Relation and foundation of humane Society; and it is the Rule and Meaſure of the Wel-ordering of all other Relations, and hath a Regulating Influence upon them all.

2. The Principall Concernments of Marriage (as I humbly conceive) are plainly declared, briefly comprized and uſefully applyed herein.

3. This Tract, being ſo ſmall, may be bought cheap, and read ſoon; and be ready to direct either Poor or Rich, vvho deſire to vvalk by Rule in their Matrimonial State.

The Lord command his Bleſſing upon it, that it may be effectual, and proſper in the things vvhereto I intend it, and Gods Providence ſends it novv unto thee; even to accompliſh the good pleaſure of God tovvards thee, in making thy Relations religious in the manner and order of them, and ſweet and comfortable to thee in the end and uſe thereof.

Reader, I pray thee live this book throughly in thy family, I hope it may draw down a bleſſing upon thy

whole houſe; when thou reapeſt profit by this, or any other Tract, give God the praiſe, and let the Author have thy prayers to God to ſtrengthen him and bleſs him in his labors. Which is the requeſt,

Sept. 19. 1657.

Of thy Friend in the Lord,

Edw. Reyner.

To

TO THE READER.

THe worthy Author of this enſuing Treatiſe, was pleaſed, not onely to favour me, with the peruſal of it, but alſo to put ſo much honour upon me, as to crave my Judgement concerning it, before he purpoſed to make it publick. Doubtleſs ſuch condeſcentions of his ſpirit, unto a friend, every way inferiour to himſelf, do ſpeak his great humility, which addeth much luſtre unto the rich abilities, with which the Lord hath crowned him: His former

pra-

practical pieces, have found ſo good acceptance amongſt gracious ſavorie ſpirited Chriſtians, that the prefixing of his Name, will be ſufficient commendation of this book. Whoſoever have heretofore drunk of his rich ſpiritful Wines, will ſay, There is no need to hang forth an Ivy-buſh to call in Cuſtomers, when his veſſels are broached. I do ingeniouſly profeſs, that I have received edification, by reading over this diſcourſe, and thence I take encouragement to commend it to thy ſerious peruſal.

Long ſince, when I read Reverend Mr. Greenhams Treatiſe of a Contract, before Marriage, *and obſerved his ſerious inſtructing of the perſons contracted, in the Articles of faith, and the ten commandements, I then thus concluded in mine own thoughts; Surely this man of God, judged that this condition of life, doth need more than ordinary helps, that it might be Chriſtianly managed. And queſtionleſs upon this ac-*

count

count (not excluding others) Miniſters moſt eminently godly, have in their times perſwaded a matrimonial contract, before the conſummation of Marriage, that the perſons intending that change, might by peculiar advice and prayer, be prepared for it. I well remember, that my good Friend Mr. John Ball , *(whoſe memory is precious) during the time of his laſt ſickneſs, did often ſpeak to this purpoſe*; If God ſhould be pleaſed to reſtore me to the exerciſe of my Miniſtery, I will more preach and preſſe Relative duties, then I have formerly done. *The power of godlineſs, appeareth in relations, and what relation is ſo influential as this, betwixt husband and wife. This is the firſt and fundamental human Relation, and according to the diſpoſition and converſation of husband and wife in their domeſtical ſtate and capacity, will the behavior of children, ſervants, and others in the family, be uſually ordered, both amongſt themſelves*

ſelves in their mutual ſubordinations, and towards others occaſionally. I know that many of Gods Worthies, both in former and latter times, have in their Diſcourſes concerning domeſtical duties, mentioned many things here particularized, yet as the concurrence of Brethren addeth ſtrength to their counſel, ſo that which is additional, may be found profitable. In mine apprehenſion, there is a vein of Scripture ſtrength, and evidence together with the ſavorineſs and judicouſneſs of the Authors Spirit running through the whole book from beginning to end: in theſe regards I was moved to requeſt him, to make it publick, hoping that it will (through Gods bleſſing) be inſtrumental, in promoting the power of godlineſs, amongſt profeſſors of Religion. That caſe of conſcience which is added unto the practical diſcourſe concerning Marriage, is upon diſpute, determined with ſo much ſtrength and authority, both Divine and Humane, that I

am

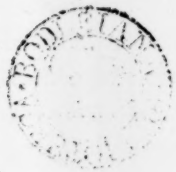
am perſwaded, much ſin in that kinde, will hereby, for the future be prevented. There were three ſheets more prepared for the Preſs, concerning the mutual ſpiritual communion, betwixt Chriſt, and the ſoul, which is eſpouſed to him, whereof there are ſome ſhort hints, in page 42. *and* 43. *and* 44. *and* 60. *of the following Treatiſe; and doubtleſs this piece would have been acceptable, and profitable unto Chriſt-improving Chriſtians; This was wrapped up in a paper, directed unto me, and ſent by a ſpecial friend, who loſt it out of his pocket, in his journey from* Lincoln *to* London, *in* May *laſt. This loſs is the more to be lamented, becauſe the Author hath no copy of it. There have been hitherto, ſome expectations that this loſs might have been recovered, that this ſpiritual Tract might have been added unto the former, but now through long diſappointments, our hopes grow more faint. If hereafter Gods good hand of providence, ſhould*

ſhould bring this Manuſcript, either unto the Author at Lincoln, *or to my ſelf at* London, *the Reſtorer thereof, ſhould be well recompenced, and it ſhould be forthwith publiſhed for common profit. Chriſtian Reader, as the Author deſerveth, ſo he beggeth, thy Prayers, who is,*

Octo. 15. 1657.

Thy Friend and Servant in Chriſt,

Simeon Aſhe.



Let

Let the Reader be desired to amend these faults with his pen before he peruse the Book.

ERRATA.

PAge 2. Line 4. for efficiency read *efficient:* p 2. l. 6. f justification r. *institution* p. 5 l. 13 f Love r. *Lover:* p. 6. l. 9. r. *to act in to his Church:* p 6. l. 32. f. justification r. *institution:* p. 8 l. 9 f. Lincy r *Lincy.* Margent, r. 1 *Kings* 11. 1, 3, 4. p. 14 in marg. Col. 18. 3. r *Col.* 3 18. p. 15. l. *ult.* f is, r. *in the fall:* p 18. l. 17. f follows r. *flows,* p. 23 l. 25 f Proprietors, r. *Proprietaries:* p. 25 l 3. f spiritual r *special* p. 25 l. 5 f. walking, r. *well-being:* p. 26. l. 19 f. advance r. *clean,* marg. r. 1 *Kings* 11. 2. p. 26. l. 34. f. communion r *communication:* p. 27. l. 5. f. parties. r. *parties,* & l. 26. f. *it is,* r. *and is apteſt.* & l 32. f heaven r *healers:* p 30. l. 1. f. allunder, r *asunder* & l. 2. f. contention, r. *contentation.* & l. 16. f. wreſt, r *wreſtle,* & l. 19. put out *is:* p 31. marg. r 1 Tim. 5 14. f. *Tim.* 2. 14. p. 33, l. 26. f. covenant, r. *government,* & l. 30 f. exerciſes. r. *exerciſe:* p. 44. l. 1. r 1 r. *to Chriſt:* p. 53. l. 13 f. forewarned, r. *fore-armed:* p. 59. l. 3. f. our r. *or,* & l. 28. f. ours, r. *our:* p. 60 l 3. f. learn r *leave:* p. 64. l. 29. f. word, r. *world.* p. 70. l. 3. f. fitted, r. *filled.*

THE HONOUR OF MARIAGE.

There be four things considerable in it.

The { *Honour* / *Duties* / *Benefits* / *Troubles* } of it.

I.

The Honour of Mariage.

Mariage is honourable, in all (saith *Paul*) of high esteem and great account among all sorts of Persons, high and low; rich and poor. *and the bed* (considered in it self) Heb. 13. 4. τιμιος

is undefiled. *Adam* and *Eve* might have used it in their Innocencie. This is common to all mankind.

Reas. 1. from the Author.

Reas. 1. From the efficiency or Author of it, that is God, 5 wayes.

1 By justification. Mariage is *Gods ordinance*; he first invented it and appointed it. What is of God is excellent and honourable.

2 By administration, he maried *Adam* and *Eve*. When he had builded the rib he took out of the mans side into a woman, *he brought her to the man*, that is, joyned her in mariage with him, and God is said, now to joyn man and wife together, *Math.* 19.6. that is, by his ordinance, and by his providence.

Gen. 2. 22.

3 By Qualification of the Persons for a Matrimonial Relation; making the woman to be *a help meet for the man*; and the Man to be a fit head and guide, for the woman. This is Gods work, *A prudent wife is from the Lord. Prov.* 19. 14. So is a loving Husband. God makes them so.

Gen. 2. 18.

4 By Benediction, God blesseth them together to make them partakers of al the Ends and comforts of mariage. As he did *Adam* and *Eve*, when he had made them and maried them, he pronounced a large blessing upon them, saying, *Be fruitful and multiply and repleniſh the earth.* Children, and famlies. *Psalm.* 107. 41. are Gods gifts.

Gen. 1. 28. Gen. 33 5.

5 By Mission of his Angels, which God sends forth to be ministring spirits to his servants for assistance in this business; as to *Abra-*

brahams Servant, when his Master sent him to *Mesopotamia*, to take a wife unto his son *Isaac*, and to *Ioseph*, *Mary's* Espoused husband, *Math.* 1. 20. and 2.13. The Ministry of Angels about mariage (by Direction and protection) implyes it to be weighty and worthy in it self, though unto many it seemeth Worldly and base. Gen. 24. 7. 21. 40. Math. 1. 20.

Reas. 2. From the Subject and Circumstances of mariage at the first. Who were the first couple whom God maried? *Adam* and *Eve*, who were the common Parents of all Man-kind; of all the Kings, Queens, Princes and Nobles in the world; yea of Jesus Christ according to the flesh. Even he was *The Son of Adam*, *Luke* 3.38. Reas. 2. from the subject and circumstances.

Where was mariage first Celebrated? *In paradise*, where God manifested his presence to our first Parents; which made the place a Heaven upon Earth.

When was mariage first instituted and ministred? *In the time of mans Innocency*, before his fall. Before sin entred into the world. Therefore there is no sin in Mariage; but mariage is now a Remedy against sin.

The persons, place and Time of the first mariage, or of mariage at the first, doe put Honour upon it.

Reas. 3. From Jesus Christ who highly honoured mariage, not onely by chusing to be conceived and born of a woman Espoused to a man; and by his presence at that mariage in *Cana* of *Galilee*, where *he wrought his first miracle, and manifested forth his Glory* by turning water into wine; and by com- Reas. 3 From Jesus Christ. John. 2. 1, 2, 10, 11.

Mat. 22. paring the kingdom of Heaven to a *wedding feast.* But especially by chusing a Conjugal Relation to stand in to his Church (as husband to wife) and therein

1. To manifest and Communicate himself to her.
2. To solace and delight himself with her.
3. To glorifie himself in her, and her with himself for ever in Heaven.

This mariage is begun between Christ and his Church and every true believer in Espousal upon Earth, *Hosea* 2.19. 2 *Cor.*11.2. and it is consummated in Heaven, *Revel.* 19. 7, 8, 9.

Blessed are they which are called to the Mariage-supper of the Lamb; that is as some expound it, the Time of Celestial Joyes.

Hence the Civil mariage between man and wife is made by *Paul*, a figure or representation of the Mystical Mariage between Christ and his Church, and every childe of God; in respect of the union, or neer conjunction of them. (*This is now bone of my bone and flesh of my flesh*, said *Adam* of his wife, *Gen.* 2 23. *we are members of his* (that is Christs) *body, of his flesh, and of his bones*, saith *Paul* of Saints and Beleivers, *Ephes.* 5.30. and of Conjugal Communion between them. Therefore *Paul* concludes verse 32. *This is a great Mystery, but I speak concerning Christ and the Church*: as if he had said, All I have written concerning Husband and Wife, sets forth the Matrimonial Relation and fellowship between Christ and his Church, his expressions of

of love to her; and interchangeably her duties to him.

Let me adde, Is it not an honour to Mariage that a moſt ſweet choice Piece of Scripture was Indited by the Holy Ghoſt, as an Epithalamium or Mariage-ſong, called *The Song of Songs*, that is, of all ſongs the moſt excellent, becauſe it celebrateth the Myſtical Mariage between Chriſt and the Church; and poureth forth a Torrent of Spiritual love that is between them. The forty and fifth Pſalm is of the ſame ſubject, *A Pſalm of Love*, or Mariage-Hymn, ſetting forth Chriſt the bridegroom in his Glory; and the Church his ſpouſe in her beauty. Cant. 1.1.

Reaſ. 4. From General Conſent and Opinion, which (as ſome obſerve) hath ſetled mariage in Dignity and Honour: and graced it with Priviledges, and granted Immunities to it far above ſingle life, both in war and peace. *Reaſ.* 4. From General conſent. *Rogers* of Matrimonial Honour.

Uſe 1. Think not ſlightly of Mariage as a low contemptible thing; but highly, as a Solemn Ordinance of God, of great conſequence and Importance to you; wherein the future Comfort of your Lives is bound up. Therefore enter not raſhly into it, but adviſedly with due conſideration for the choiſe of a fit yoke-fellow. *Every purpoſe* (ſaith *Solomon*) *is eſtabliſhed by Counſel, and with good advice make war.* I may adde, with good advice marry: becauſe Mariage is not upon liking (*God hates putting away, Mala.* 2.16) but for life. It is the tying of ſuch a knot as nothing but death can looſe: it is a *Uſe* 1. Slight not Mariage. Prov. 20. ult.

buſineſſe of laſting importance. An Errour therein may prove dangerous. Shall we account that Relation or condition mean or inconſiderable, whereof God himſelf was the Inſtitutor and Miniſter? *Adam* and *Eve* the firſt couple? and Paradiſe the place where, and Innocency the ſtate or Time when Mariage was celebrated at firſt? which Chriſt hath choſen to act into his Church unto Eternity?

Uſe 2. Preſerve the Honour of it.

Uſe 2. Then Husbands and Wives ſhould preſerve the Honour of Mariage in their Carriage; and not blemiſh or ſtain the Glory of it, Either

1. By being light, vain, looſe, frolick in their ſpirits or demeanour, for that is a diſhonour to the Gravity of Mariage.

2. Or by being froward, peeviſh, proud, ſullen, diſcontented, impatient, diſdainful in their ſpirits or carriage; for that is a diſhonour to the Amity, Suavity and Society of Mariage.

3. Or by unfaithfulneſſe and bodily uncleanneſſe, embracing the boſoms of ſtrangers; for that is a diſhonour to the Unity, Purity, Chaſtity of Mariage. *Whoremongers and Adulterers God will judge*, if Magiſtrates do not. Hebr. 13. 4.

4 Or by loving any other man or woman in a conjugal way, better then his own wife, or her own Husband. This is a diſhonour to Gods Juſtification of mariage and to the mariage-bond and covenant; which tieth Husband and wife, to forſake all others, in this way; and to cleave in love one to another,

ther, inseparably, till death.

Use. 3 Then, take Care and indeavour to honour God, in your Mariage, by *marying in the Lord*, 1 *Cor.* 7. 39. and 11. 11. *Use.* 3. Honour God in mariage.

Qu. What is it to marry in the Lord?

Ans. To make God the beginning and end of our Mariage.

1 The beginning of it, by seeking earnestly to God for councel & direction therein: for guidance of our Affection to a right object; for the choice of a fit yoak-fellow: for making the Woman a Comfortable help, and the man a sutable Head; expecting to receive one another, as a special gift and token of favour from the hand of God. For *who findeth a wife, findeth a good thing and obtaineth favour of the Lord*, saith Solomon, Prov. 18. 22. And, *House and riches are the Inheritance of fathers* (a man may have a woman and a portion from her father) *but a prudent wife* (or the Qualifications of a woman to make her a wife) *is from the Lord*: the same may be said of the man. Also, by looking chiefly at or for the grace of God, one in another, as the load-stone of our love, and the inkindler of our affections each to other. Look more at inward goodness then at outward goods or beauty: especially at surableness in Religion, *Be ye not unequally yoked together with unbelievers*, saith *Paul* 2 *Cor.* 6. 14. Do not mary with Idolaters or Infidels, this is ἑτεροζυγεῖν, as when beasts of diverse kinds draw together; an ox and an asse might not be coupled together in the law. We should be afraid to yoke our selves with any untamed Deut. 22. 10. Make God the beginning of Mariage. Prov. 19. 14.

tamed heifers or bullocks, that will not bear Christs yoke. We should let Religion have a Negative voice in our choice, that is not to mary any who are not really, or hopefully religious. When persons match themselves to those that are either profane and of no reglion, or of false and contrary Religions; then their wedding garment (as one saith) is made of Lincy wolsey, and the wedding Ground is plowed with an Ox and an Asse. Such mongrel mariages brought destruction upon the old world, *Gen.* 6. 2, 3. God forbids such ungodly matches, *Deut.* 7. 3, 4. *Esaus* marying the daughter of the *Canaanites* was a great grief of minde to his father and mother, and made *Rebekah* weary of her life. If *Moses* mary an *Ethiopian* he cannot change her colour or her Qualities: she will be a vexation to him. Wo to *Sampson*, if he mary a *Philistine* though he was the strongest man. If *Solomon* mary Idolatrous wives they will turn away his heart after other Gods, though he was the wisest man upon earth.

Deut. 22. 11.

Gen. 26. 35. chap. 27. 46.

Kings. 11. 1, 3, 4:

To marry unequally, as a wise man to a fooliſh woman; or a vertuous woman to a profane wicked man, is, as one saith, to binde the living to the dead; which was the cruellest Death invented by Tyrants, to make the living languish and die by the company of the dead.

Charron.

Make God the end of mariage

2 To make God the end of our Mariage,

1 by propounding Gods glory as the principal end of all our Mariage-comforts and enjoyments.

2 By

2 By ordering our whole Carriage in that Matrimonial ſtate, according to the rule of Gods word.

3 By depending on God for his preſence therein, and bleſſing thereon.

4 By improving mariage, to promote our ſerving of God, and the ſaving of our own ſouls:

But more of theſe in the next thing to be conſidered in Mariage.

II. The

II.

The Duties of Mariage.

WHich are.

1 Special, of the one Party to the other.

2 Or common to both, and to be performed by both, joyntly and mutually.

1 Special duties of husband to wife 6.

1 The ſpecial Duties of husband to wife are theſe. 6.

1. Love.

1 A love to her, which ſhould be, pure, chaſte, ſincere, intire, conſtant. The Husband ſhould love his wife.

1 As Chriſt loved his Church, *Eph.* 5. 25.

2 As the man loveth his own body, *ver.* 28.

3 As he loveth himſelf, his whole ſelf, *ver.* 33.

As *Iſaac* loved *Rebekah*, *Gen.* 24, 67.

This duty of Love, comprehends all the reſt: becauſe all, whatſoever the Husband ſaith or doth to his wife, ſhould ſpring from Love, and taſte of love. She ſhould be dear to him as himſelf, and lie as a Lamb in his boſom. *Jacob* was content to ſerve a double apprentiſhip under a Churliſh Maſter, for *Rachel* to be his wife, becauſe he loved her more then *Leah*.

2 Sam. 12.

Gen. 29. 30.

2. Tenderneſs.

2 Dutie of the Husband is Tenderneſs and

and kindneſs, to nouriſh and cheriſh her, as the more tender part of himſelf, as a man doth his own fleſh; yea as Chriſt doth the Church: to ſupply her with Neceſſaries and Conveniences; and ſuffer her to want nothing that is fit for her, and to cover her weakneſſes. Then *Husbands muſt not be bitter to their wives* nor injurious, nor vexations, not make drudges of them. Their Authority ſhould ſavour more of loving reſpect to them then of rigorous power. Husbands ſhould exerciſe ſo ſweet and amiable a Goverment over their wives, ſo as not onely their bodies, but alſo their wills and hearts may be ſubject unto them. When Husbands cauſe their wives to go to God with tears, to complain of their unkindneſs and harſhneſs to them, God will regard and receive their offerings no more. To this end the Husband ſhould conſider, his wife is his *companion and the wife of his Covenant*, made of a rib taken out of his ſide, not of a bone taken out of his foot, therefore he muſt not trample upon her; and ſhe is to be in a ſtate but of Collateral ſubjection to him. She is his *yoke-fellow*, that ſtands on even ground with him, and draws on the left ſide. He ſhould make her yoke as eaſy as may be; and not ſuffer the heavier end to lie on her Neck, becauſe ſhe is the weaker veſſel.

Eph. 5 29. Col. 3. 19. Mal. 2. 13. ver. 14.

3 Dutie, is due Reſpect and Honour to her, *Peter* gives 3 reaſons for it.

3 Honour 1 Pet. 3. 7.

1. The wife is the weaker veſſel therefore ſhe muſt be carefully and gently handled, as a chryſtal glaſs.

2 The

2. The wife is *coheir* with her Husband of the grace of life, that is of the life of Grace and glory.

For (as one obserues) ſouls have no Sexes; and as they are in Chriſt they are both equal, male and female are in him all one.

3. *That their prayers be not hindred.* A Husbands diſreſpect to his wife breeds diſcontent between them, diſtractions in the familie, and interruptions in duties, and a contempt of them both. To which I may adde that of *Solomon*, *A vertuous woman is a crown to her Husband.* and if ſhe give him a crown, he may afford to give her honour. A Husband by debaſing and diſgracing his wife, diſhonoureth himſelf.

Prov. 12. 4.

4. Duty of the Husband to the wife, is Inſtruction, Direction, and conſolation, to teach her, counſel her, lead and comfort her, as *her head* (*Eph.*5.23.) and *Guide*, *Prov.*2. 17. This is to *dwell with her according to knowledg*, 1 *Pet.* 3 7. Hence the wife ſhould *learn of her Husband* 1. *Cor.*14. 34, 35. 1 *Tim.* 2. 11, 12. A Husband may put honour upon his wife by hearkening to her Counſel, and not deſpiſing the ſame: which is his Dutie when ſhe adviſeth and perſwades him to good; or diſſwades him from Evil. This may be a great advantage to him. For God ſometimes gifteth and graceth the wife equally or above the Husband, as he did *Abigail* above *Nabal*, for he was a fool. *In all that Sarah hath ſaid unto thee hearken unto her voice*, ſaid God to *Abraham*, *Gen.* 21. 12. So did *Elkanah* to *Hannah*, 1 *Sam.* 1 22, 23. and *David* hearkned

4. Inſtruction

ned to *Abigails* Advice, before she was his wife; how thankful was he both to God and to her for it, 1 *Sam.*25.32.to35. *Manoah* did the like to his wife, *Judg.*13.22,23.

5. Duty is cleaving to her, forsaking father and mother, and his deareſt friends for her, and to be glued to her, and to become one with her, *Eph.* 5. 31. *One fleſh*, to dwell with her, not onely one houſe, but one bed ſhould hold them. And to rejoyce in her, *Eccleſ.* 9.9. and *Prov.*5.18.19. or live joyfully with her, make her his *Chepthzibah*: *and be raviſhed alway with her love*. 5. Adheſion.

The wife ſhould be as dear to the Husband as *the Hind is to the Hart*, as the Doe to the Roe-buck, This will make him drink waters out of his own Ciſterne onely. Not the having of a wife, but to delight in her and lovingly to comport with her, will keep a man chaſte from embracing the boſom of a ſtranger. *Prov.*5.19,20. A man ſhould count all others ſtrange women in compariſon of a wife.

6. Duty is protection of his wife from wrongs and dangers, to reſcue her, if in jeopardy (as *David* did his wifes, 1 *Sam.* 30.18.) and to right her, if injured. *Abraham* was to *Sarah* for *a Covering of the Eyes*, that is, her Husband to defend her from injury. *Booz* was to take *Ruth* into his protection as the hen her chickens under her wings, ſignified by *ſpreading his ſkirt over her*, *Ruth.* 3.9. and 2.12. that ſhe might be ſafe under the wings of her husband. A man giveth Coverture; no action is brought againſt the wife, the man is to anſwer. 6. Protection Gen. 20.16.

answer, she goeth Covert baron, as is observed. Therefore woman was made of a bone from under the Mans Arme, that he might be a protection and defence to her. The Husband must be as a house side for his wife, as the fruitful vine to spread her self on, to support and strengthen her, *Ps.* 128. 3. and a rest to give her a safe and setled abode, *Ruth* 1. 9.

2. Duties of wife to husband. 6.

2. The Duties of the Wife to the Husband are these six.

1 Submission.

First, Submission to his Authority, and to his just and æqual commands, 1 *Peter* 3. 1.

1. *As unto the Lord*, *Ephes.* 5. 22. as having to deal with God, whose Ordinance this is, that the wife should live in subjection to her own Husband, and that for conscience sake: *This is fit in the Lord.*

Col. 18. 3

2. *As the Church is subject unto Christ*, *Eph.* 5. 24. that is freely, willingly, reverently, constantly and universally in all things.

The Apostle giveth four Reasons of the womans subjection to the man, or subordination to him, and dependance on him.

1. Because she was made *out of man, scil.* of a rib taken out of his side, 1 *Cor.* 11. 8. *The man* (saith *Paul*) *is not of the woman* (he was made at first of the earth) *but the woman* was made *of man.*

2. The woman was made *for the man* at first, not *the man for the woman*, 1 *Cor.* 11. 9. *I will make him* (saith God) *a help meet for him*, *Gen.* 2. 18. to serve and obey him as her Superior. Hence it is said, that the

wo-

woman is *Vir Occaſionatus*: a man occaſionate, a mans Occaſion, or the Occaſion of a man to ſerve as an aid and as a Second to man.

3. The woman was made *after the man*; *for Adam was firſt formed, then Eve*, 1 *Tim.* 2. 13.

4. *The woman was firſt in the Tranſgreſſion.* She was firſt deceived by the Serpent, then ſhe drew her Husband into the ſame deception; hereby ſhe was the cauſe and beginning of ſin, and ruine to all mankinde: and though ſhe was given to be a help to man, yet ſhe proved at firſt to be a great hurt and hindrance to him. From this priority and cauſality of the woman in ſin, the Apoſtle infers and preſſeth ſubjection and ſilence upon her to the man, *and not to uſurp Authority over the man*, 1 *Tim.* 2. 11, 12, 14. upon this account ſhe was more ſtraitly ſubjected to her Husband. For this was inflicted as a chaſtiſement for ſin upon the woman, that her deſire ſhould be ſubject to her Husband, & he ſhould ruleover her: which implies, as ſome obſerve, a further Rule then man had over her by Creation; and with more trouble and grief unto woman-kinde: So that the yoke is now become to her more hard and heavy to be borne. 1 Tim. 2. 14. Gen. 3. 16.

Women may Object,

Object. That was *Eves* fault to be deceived by the Serpent, and to be firſt in the Tranſgreſſion, not ours.

Anſw. Eves puniſhment is yours, therefore her fault is yours. Her peculiar ſin is the

the fall (distinct from *Adams*) is justly imputed to you, or else her particular punishment, (distinct from *Adams*) is unjustly inflicted upon you. *Eves* fault is as much yours, as *Adams* sin is ours.

This subjection of the wife to the husband was the ground of *the womans wearing a vail* or covering, as a sign she is under the power and Authority of her Husband, 1 *Cor.* 11. 9, 10. and subject to him. *Rebekah* took a vail and covered her self when she saw *Isaac*, *Gen.* 24. 65.

Therefore she was made out of the side, not of the head, that she might be under him, not above him in place and power, *Sarah* obeyed *Abraham*, whose daughters all obedient wives are, 1 *Pet.* 3. 6. And *the holy women in old Time who trusted in God, were in subjection to their own Husbands*, to *v.* 5. and those wives that are not obedient to their Husbands, are not good, *Tit.* 2. 5. In this sence (as some conceive) the woman is said to be *The Glory of the man*, 1 *Cor.* 11. 7. scil. by her subjection, when she obeyes her Husband, as man is the glory of God when he obeyes God. This is the first Duty of the wife, Submission, a Comely Lesson for her to learn. Disobedience in a wife is a fault even in a Queen, much greater in a meaner woman, even among Heathens, much more among Christians that are better taught, as in Queen *Vashti*, *Esther*, 1. 12. 20.

2. Reverence. Eph. 5. 33.

2. Duty of the wife is Reverence to her husbands person, all due respect to him, as her head, in word and deed, in gesture and deportment

deportment. Even as *Sarah obeyed Abraham and called him Lord.* 1 *Pet.* 3. 6. ſhe is (as one ſaith) crowned and chronicl'd for it. *Michal* mocked her Husband *David*, and God ſmote her with barrenneſs for it, ſhe was childleſs to her death. The wifes reverential reſpect to her husband is an honour to him, and an Ornament to her ſelf. 2 Sam. 6. 21, 23.

3. Duty is Helpfulneſs to her Husband in every thing, in his body to cheriſh that, in his ſoul to tender that, in his family to order that; in his Eſtate to get, at leaſt to ſave and to diſpoſe that aright: not to ſpend or waſte the ſame; in his calling and affairs to promote them; in his Name and Credit to preſerve that: in his ſecrets to lock them up in her boſom. She ought to be a Help to him in every thing, a hinderance in nothing. Elſe ſhe is *a woman, but not a wife*, and he that findes her doth not find a good thing, *Prov.* 18. 22. The wife ſhould cheriſh her husband as the better part of her ſelf. For this very end God made her for man, and maried her to man, to be a help meet for him, *Gen.* 2. 18. If ſhe be not a meet help for the man, ſhee will not pleaſe, ſatisfie and give content. A wife is like a garment though the cloath its made of be very good, yet if it do not fit us, it will not pleaſe us, it wil be uneaſy or uncomely we take no delight to wear it: Conveniency cauſeth contentation. If the wife be no meet help ſhaped and cut out as it were of purpoſe for the man to fit and ſute him every way in his diſpoſition converſation, and occaſions ſhe will 3. Helpfulnes.

not fit close to the man, as a garment doth to the body that fits it, but hang loose, or be ready to fall off and rather hinder then further him: and not be an Ornament to him. I commend *Prov.*31. from 10. to the end, as a Glass for all that would be good wives to look and dress themselves in, or as a pattern to imitate, or Rule to walk by every day. *A vertuous woman will do her husband good and not evil all the days of her life, &c.* approve her self faithful to him in every thing, that *his heart may trust safely in her.* For Mariage is *Conjugium, the fellowship of a yoak*, wherein the wife must bear one end, and draw equally with her husband.

Pro.31. 11, 12.

4. Chastity Tit..2. 5.

4. Duty is Chastity of Conversation (which followes from chastity of affection and disposition in the heart) wives must abstain, not onely from all acts, but from all Appearances of lightness, wantonnesse, dalliance or unfaithfulness; that their husbands who cast off ordinances and holy duties, may, by the holy and chaste conversation of their wives, be gained to the Lord; to have a liking and good opinion of the Gospel and the wayes of Christ in which they walk, 1 *Pet.* 3.1,2. This should be the wifes design upon her husband.

5 Fear.

5. Duty is Conjugal feare of offending or displeasing her husband. *She that is maried* (Saith Paul) *careth for the things of the world, how she may please her husband,* 1 *Cor.*7.34. Wives should couple chastity with fear in their carriage to their husbands, not to cross, or vex, or greive them.

6. Duty

6. Duty of a wife is modesty, of Apparel and of behaviour. 1 Of Apparel, not to affect costly, gaudy attire, new fangled fashions, or to go above her rank, or to give way to pride, vanity, excess therein: or to account outward adorning, as plaiting of the haire, or wearing of Gold, &c. or decking of the body, her chiefe Ornament, but, 6 Modesty. 1 of Apparel:

1. *A meek and quiet spirit* (the frame of the hidden man of the heart) *which is incorruptible, which is of great price in the sight of God*, 1. *Pet.* 3. 3, 4. and a great Ornament in the sight of men. *For after this manner in the Old Time the holy women who trusted in God and were in subjection to their own Husbands adorned themselves*, vers. 5.

2. *And good works. I will*, saith *Paul, that women adorn themselves in modest apparel, with shamefastnes and sobriety, not with broidered hair, or gold, pearls or costly array; But which become women professing Godlines, with good works.* Both *Paul* and *Peter* are to be understood in a Comparative sense, that womens adorning should be, not so much in outward attire, as in inward vertues, or rather in the latter then in the former. Even Godly women may wear Gold, and jewels, and precious things, and good attire, as *Rebekah* did the earring and bracelets which *Abrahams* servant put upon her, with these limitations. 1 Tim. 2. 8, 9, 10. Gen. 24. 30, 47.

1. That these be suitable to their rank, place and state, and not costly above their ability, and as the most wise, godly, grave women are habited.

2 That they be without wantonneſs, waſtfulneſs or curious nicenes, or new fangledneſs for faſhion. God viſiteth for *ſtrange apparel, Zeph.*1.8.

3 Without pride, Vanity or Exceſs, or thinking better of themſelves for them.

4 So that they place their chiefeſt fineneſs in their inward adornings rather then outward, more in their *Graces and good works* then in their *Garments*; and indeavour by the outward ornament of their bodies to ſet forth the inward beauty of their ſoules.

2 Of behaviour. Tit: 2, 3.

2 Alſo modeſty of behaviour, to expreſs the inward holineſs of their hearts in ſober deportment, in countenance, geſture and ſpeech; to *open their mouths with diſcretion,* Prov. 31. 26. and bridle their tongues, and not be as the harlot babling and clamorous, who is as extravagant in her Tongue as in her feet. Good wives ſhould account meekneſs of ſpirit their chief ornament, and take heed they be not either

Prov. 7. 11, 12 and 9. 13.

1 Proud, or imperious in their ſpirits, ſpeeches, looks, Carriage:

2 Or unquiet, turbulent, impatient, alway brawling or chiding. Such wives are neither credit nor comfort to their huſbands, but a continual vexation: Thorns in their ſides, and pricks in their eyes. *The contentions of a wife are a continual dropping,* 19. *Prov.* 13. and 27. 15. Like rain that falls into all the rooms of a houſe, which is very tedious and irkſome. *It is better to dwell in the Corner of a houſe-top, then with a brawling woman in a wide houſe.*

Prov. 21. 9. 25. 24.

Thus

Thus much concerning the particular duties of Husband to wife, and of the wife to her Husband.

2. Now follow the Duties Common to both husband and wife; and to be performed by both, or Exercised to, or with, or for both, which are equally reciprocal and of like Obligation. These are seven. 2. Duties common to both. 7.

1. Prayer to God, frequent and fervent, both joyntly and severally, for all mariage Graces and mariage Comforts. Especially, 1 Prayer.

1. For suitablenesse of Disposition; that God would fashion your hearts alike.

2. For wisdom to carry with most beauty, amiableness and sweetness, for the benefit, and advantage, comfort and encouragement one of another.

3 For Gods presence with you in it, and for Gods blessing upon it, and that God would build you a house, (*Psalm.* 127.) by giving you hopeful children, faithful servants, blessed goods. Let Husband and wife interest God much in their Mariage by prayer.

Reas. 1 Because a Conjugal condition can be no more comfortable or satisfactory to us, then God maketh it. It will be an empty thing if God do not fill it, and bitter if God do not sweeten it. It is not the having of a Husband or a Wife, but of God in them or with them, that giveth content, comfort and satisfaction. We ought in all our wayes to acknowledge God, especially in Mariage, which is one of the chief of our wayes, and a great Turn of our lives which

concerns the future Comfort thereof.

2 Because mercies got with prayer, are got with a blessing, and prove the sweetest mercies of all. Prayer sanctifies Mariage, 1 *Tim* 4. 3, 4. and makes the acts of it holy in manner, and happy in end.

2 Love, Tit. 2. 4.

2. Common duty is Conjugal love which is not proper to the Husband alone, but should be mutual and reciprocal between them both; To this end husband and wife ought to love one another.

1 Chiefly for the grace of God the one seeth in the other: that being unchangeable, their love will be constant. When Religion tieth the knot of affection between them, it holds fast till death. But when they love one another chiefly for other respects, as beauty, wealth, or fulfilling the desires of the flesh, *&c.* when these are satisfied or fail, love will cool.

2. Really at their hearts, or in sincerity. For to dissemble affections, and Counterfeit love and kindness, will deprive them of the comfort and sweetnesse of mariage, and make it in Time a burden and bitternesse to them. Sincere love knits their hearts as man joynes their hands together; Else they will not cleave, but sit loose; and be ready to leave one another.

4. Grounds of mutual love. But there be four special Grounds of mutual love and dearenes between Husband and wife, *scil.* Donation, Propriety, Union and Necessity.

1. Donation They are special gifts bestowed

ſtowed by God, the one upon the other, which ſhould be a precious Endearment of one to other, Thus they ſhould look at themſelves. This is the woman God hath given to me to be a meet help for me, above al the women in the world. So this is that man God hath fited for me and given to me for a head and Guide above all other men in the world. 1 Donation, Prov. 18.22. and 19.14.

2. Propriety, or the Mutual Intereſt they have by matrimony, one in another. They are one anothers *Owne*, properly and peculiarly; ſo as they are no bodies elſe; and ſo as no perſon or thing in the world is their own; for they are maried, One to another; ſo are they to no body, to nothing beſides. The Apoſtle aſſerts this matrimonial intereſt in the 1. of *Cor.* 7. 2. *Let every man have his own wife; and every woman have her own husband. The wife hath not power of her own body but her husband nor the Husband hath power of his owne body but the wife*, ſo as not to account their own bodyes to be at their own diſpoſal, The wife is the Husbands only one, and he is hers. 2 Propriety

They ſhould be *mutual darlings* one to another, becauſe they are *mutual Proprietors* one of another: by ſelf reſignation of each to other they give themſelves mutual power one over another. Now every one loveth his own beſt, *non quia pulchrum, ſed quia Suum*, his own Children, his own goods, his own houſe *&c.* for propriety more then for beauty; beauſe they are his own. Shall a man love any thing that is his own but his wife? or better then his wife? or ſhall a wife love any thing that is her own but her husband?

or better then her husband? or ſhall a man love other mens wives, or a woman love other womens husbands better then their own? *Peculiarity of Intereſt* is a Ground of *Speciality of love.*

3 Union. 3. Ground of ſpecial love between them is union. The Conjunction Husband and wife have one with another. They two are in many reſpects as one perſon: and ſo one together, as they are not (or ſhould not be) with any one beſides in all the world, to wit *one fleſh*, *Gen.* 2. 24. as it were incarnated one to another: *Adam* acknowledged this, when God had made the woman for him and brought (or maried) her to him, he ſaid, *This is now bone of my bone, and fleſh of my fleſh*, to ſhew his Thankfulnes to God and love to his wife, as wondering at Gods goodneſs to him therein. Mariage is a moral conjunction of two perſons, ſo as Man and wife are in Law one fleſh by Gods Ordinance. It is the ſtricteſt bond of any relation, and therfore a fellowſhip of the deareſt amitie, nearer then that between Parents and Children. Though children have their fleſh and bone from their Parents, yet they are not one fleſh with their Parents. *Therefore ſhall a man leave his father, and mother and ſhall cleave unto his wife*, This, was the ſanction of mariage. All Society muſt be left, that this between man and wife may be kept. This is *Pauls* rule: *Let not the wife depart from her husband*, and *Let not the Husband put away his wife, for God hates putting away.* The wife muſt be an individual companion of life. The ſaying of the Philoſopher, that perfect friendſhip is onely between two, is moſt

Gen. 2. 23.

Gen. 2. 24.

1 Cor. 7. 10, 11.

Malach. 2. 16.

moſt true, in this caſe, between man and wife, becauſe they two are by mariage made one.

The 4 Ground of ſpiritual love between them is, Neceſſity of the one for the other, even for their being, as well as for their walking. In both theſe reſpects we may underſtand that of the Apoſtle, *Neither is the man without the woman: neither, is the woman without the man in the Lord.* The man is not without the woman (nor can be) becauſe man now is conceived and born of a woman. The woman is not without the man; becauſe ſhe is now begotten of man, ſo that they are mutual Cauſes the one of the other. The woman hath her Generation frō the man, the man hath his conception and birth from the woman. They cannot be, much leſs be well, the one without the other. The Husband ſhould look at his wife, as *Cauſa ſine qua non*, a help he cannot well be without, for God ſaid, *It is not good that man ſhould be alone*; and the woman ſhould look at her husband, under the ſame notion, *It* is not good for the woman to be alone. Therefore the husband ſhould not inſult over his wife, becauſe of his ſuperiority over her, nor the wife be diſcouraged becauſe of her inferiority or ſubjection to him; becauſe they have need the one of the other; as fellowes to bear and draw in one yoke together. Now mutual Neceſſity ſhould breed mutual love between them. What is ſo dear unto the wife as the childe of her Womb? *Iſa.* 49 15. yet the husband ſhould be dearer to her, as *Elkanah* ſaid to *Hannah*, *Am not I better to thee then ten ſons?*

4 Neceſſity.

1 Cor. 11. 11.

Job. 14. 1.

1 Sam. 1. 8.

3 Com-

3 Common duty is Communion.

3 Common duties between Husband and wife is communion (which flowes from the union of their Persons by mariage, for union is the ground of Communion) or communication, of their bodies, souls, goods and respects.

1 Of bodies.

1. Of their bodies, by *mutual benevolence* performed by the one to the other, 1. *Cor.* 7. 3. 4.

2 By *cohabitation* (1 *Pet.* 3. 7) or dwelling together, unless it be for a time, and upon necessary Occasions: 3. *by conjugal fidelity*, reserving themselves intirely and peculiarly proper, the one for the other, as Christ and his Church doth, *Hosea.* 3. 3.

2 Of souls.

2 Of their souls, for the spiritual good of both. The heart, as well as the body should be common between Husband and wife. One faith, that both the body and the soul are united together in Mariage. Conjugal love will make hearts advance together as well as bodies; as amical love doth friends. *The Soul of Jonathan was knit with the Soul of David, and Jonathan loved him, as his own soul,* 1 *Sam.* 18. 1. as lustful love makes the souls of unclean persons to cleave together, as well as their bodies, as *Shechems* soul clave to *Dinah Jacobs* daughter, whom he defiled, *Gen.* 34. 3. and *Solomon* clave unto many strange women in love. But I shall speak more of this Soul communion between maried persons in the fourth common duty.

1 Kings 11. 3.

3. Of Goods.

3 Of their Goods and Estates, labours and indeavours; a joynt fruition thereof for mutual benefit and Comfort.

4. Of respects to their kindred.

4 Also there should be a communion of due respect and loving kindness, to the kin-

kindred and friends that pertain to either partie. The Husband and Wife lie as *corner-stones* in the wall, to joyn several alliances and kindreds together; and ought to carry very respectfully to their Affinity contracted by Mariage. *Esau's* wives offended greatly in grieving the hearts of their Husbands parents, *Gen.* 26. 35.

4. Common duty is to further the salvation, and soul good one of another, as given of God, to that end. Husband and Wife should labour to gain one another to Christ and help one another to Heaven *What knowest thou, O wife,* saith *Paul, but thou mayest be a means to save thy Husband,* and *what knowest thou, O man, but thou mayest save thy wife.* However this ought to be the Serious indeavors of both. If thou know not whether thou shalt, yet try whether thou canst. 4. Furtherance of the salvation one of another.

To this end Extend your desires and labours in three particulars.

1 To heal infirmities the one seeth in the other, as pride, passion, discontent, folly, vanity, excess, or the like. Take the fittest Time, when the parties may best be wrought upon, it is aptest to take Impressions; or is in a tractable ductile frame: and chuse the best manner, to doe it in a taking efficacious way. Beg wisedom of God for it, rightly to observe what is amisse in a yoke-fellow, to heal it, or to cover it. Happy is that couple, whom God makes Heaven, of Spiritual Infirmities (or Spiritual Physitians) one to another. The wife should be *a second Conscience to* her Husband, *a bosome Monitor,* to tell him privately of his faults, to amend them.

2 To

2 To increaſe Graces mutually, and to incourage one another to the Exerciſe of them, as, of faith, love, patience, of prudence, piety, charity, ſobriety and the like.

3 To Excite and Encourage unto duties, and to provoke one another unto good works, and to quicken and ſharpen, or edge themſelves thereunto, to take off dulneſs and averſeneſs the one from the other. *Yoke fellows* ſhould draw on one another, to God and good, and towards Heaven, to publick ordinances, and private exerciſes, and to the Communion of Saints. They ſhould be *goads and ſpurs* each to other, and worſhip God together as Companions in his ſervice; and *fellow travellers* walking hand in hand together to the kingdom of glory. That they may be like *Zacharias and Elizabeth, both righteous, walking in all the Commandments and ordinances of the Lord blameleſs*, Luc. 1. 6. *like Abraham and Sara* both believers: like *Elkanah and Hannah*, both true worſhipers of God, like *Aquila and Priſcilla*, both helpers in the work of Chriſt, *Rom.* 16. 3, 4. Now, if either father or mother believe the children are holy federally, 1 *Cor.* 7. 14. and many promiſes are made to them, eſpecially if both the Parents be ſaints and believers, God bleſſeth ſuch with pious and proſperous children, which are double bleſſings, as he did *Abraham* and *Sarah* with an *Iſaac*; *Elkanah* and *Hannah* with a *Samuel*, *Zacharias* and *Elizabeth* with a *John*; *Manoah* and his wife with a *Sampſon*. Such Godly compeers make mariage it ſelf honourable; and they will live and die with Glory.

1 Sam. 1.

The

The fifth Common duty is Patience, Husband and Wife should not onely labour to heal (of which before) but (if they cannot) yet to bear with infirmities, one in another. Remember this Rule, never to be angry both at once, but the one should bear with the others frowardness and Passion; and for a time give way to it. This is the way, to overcome and quench passion in a yoke-fellow, and to make them afterwards love one another better, when the one by yeelding a little hath conquered the other; whereas to be both angry at once, is to add fewel to the fire, and to make the flame of Contention between them very great, this will dissolve the glue of affection that made them cleave together, and separate them, and make of one, two. Patience is necessary to prevent breaches and preserve Conjugal Amity and familiarity between maried Couples; and to possess themselves and one another. It was the speech of a godly man, I count it a necessary Qualification in one whom I may match my self unto, to have no predominant humor in her, which I cannot bear; but to be able to bear any Infirmity of mine. Another Reverend man (as is reported) seeing a very cholerick couple live very lovingly and quietly together as Husband and wife; asked them how they could so sweetly agree and consort together: to whom the man answered, when my wifes fit is upon her, I yeeld to her, as *Abraham* did to *Sarah*; and when my fit is upon me she yeelds to me, and so we never strive together. 5 Patience.

But

but aſſunder. This mutual forbearance each of other will beget contention with their Coujugal Condition; and further their endeavours to ſute their minde to their Choice, and to be well pleated one in another after Mariage, though before mariage they might have fitted their Choice to their minde. That Mariage hath a great bleſſing in it, wherein the greateſt Contention between Man and Wife, is who ſhould love each other moſt, and pleaſe one another beſt.

Mal. 15.

6. Procreatiō of Children.

6. The ſixth Common duty, Procreation of children, *I will*, ſaith *Paul that the younger women mary and bear children.* 1 *Tim.* 5. 14. eſpecially to ſeek a *godly ſeed.* To this end Husband and wife ſhould wreſt by prayer with God, not onely to bleſs them with the fruit of the womb, but with ſuch a ſeed as ſhall be bleſſed, is not onely to give them children, but children of promiſe as well as of providence; ſuch as he will make his children by grace, as well as their children by nature, heirs of God and coheirs with Chriſt.

God at the firſt made onely *one woman* for *one man*, though he being the God of the ſpirit of all fleſh, had power to have made more: but he did Conjoyn one woman onely to that one man (and ſtill continueth his ordinance, of the ſame ſingle Copulation) *that he might ſeek a ſeed of God*: that is, a religious and holy poſterity, ſuch as might worſhip him, the onely true God, and propagate his Church. This is a proper and principal end of Mariage, to wit the procreation of children, for the propagation of Gods

wor-

worſhip and of his Church (of which I ſhall ſpeak again afterwards) yea this was the end of it, Even in mans Innocency; when he was without ſin. Hence amongſt Gods people *virginity was a grief*, as in the Caſe of *Jephtahs* daughter, *Judg* 11.37,40. and *barrenneſs was accounted a ſhame and reproach*, as *Elizabeths* ſpeech implies, *Luc.* 1. 25. *Hannah* had experience hereof, upon this Account, becauſe they could not increaſe the Church of God. For which end, *Paul* bids the younger women mary. 1 Sam. 5. 6, 7.

Whereas an ungodly ſeed ſerves to increaſe the Synagogue of Satan, Idolatry and profaneneſs: and cauſe exceeding grief and troubles to their godly Parents. 1 Tim. 2 14.

And as it ſhould be their earneſt deſire to bring forth a godly ſeed; ſo ſhould it be their care to bring them up for God, in the Diſcipline and nurture of the Lord, in the fear and knowledge of God, and in his worſhip, loving their ſouls better then their bodies. *Auguſtin* praiſed his mother, that ſhe travelled in greater pain for his Soul, then ſhe did in bringing forth his bodie. *Solomons* Mother taught him *a Propheſie*, that is, leſſons of chaſtity, and temperance, and the properties of a good wife, *Prov.* 31. His father *David* compoſed a Pſalm for his inſtruction, *Pſal.* 72. *Timotheus* mother taught him the ſcriptures from his Infancy, 2 *Tim.* 1. 5 3. 15. Ephes. 6. 7.

7. Common dutie is to build a godly family; not onely by the procreation and religious Education of children (which is a pillar of the houſe) but by a wiſe 7 to build a godly family

wife and godly Goverment and ordering of the houſe, in which the wife ought to act her part. *I will*, ſaith *Paul*, *that the younger women mary, and bear children*, and *guide the houſe* (that is domeſtick affairs). To this end they ought to be *diſcreet*, that is prudent and circumſpect, *and keepers at home*, *Titus* 2.5. houſewives, to carry their houſes (as it were) on their backs, as ſnails do. The Harlot doth not ſo. *Her feet abide not in her houſe, now ſhe is without, now in the ſtreet.* But Abraham, when he was askt, *where is Sarah thy wife?* he ſaid, *behold ſhe is in the Tent.* To this end Husband and wife ſhould put forth joynt endeavours in five particulars.

οἰκοδεσποτεῖν 1 Tim. 5.14. *domi-port æ.*

Prov. 7. 11. 12.

Gen. 18, 9.

5 Things are requiſite hereto.

1 Family duties.

1. To performe holy duties in their houſes conſtantly, of reading the Scriptures and of prayer, *Evening and Morning.* For without prayer, they and their Familie lies open to Gods wrath and judgments. Let them pray with their family in the morning, becauſe ſome of them may fall ſick, and die before night; and pray in the Evening alſo, to commit themſelves and their houſe to Gods ſafe keeping from all peril and danger, for they know not what a Night may bring forth, or day either, and if evils befal them, their hearts will ſmite them for neglect of this neceſſary duty of prayer in their families. Alſo to Catechize repeat ſermons, and teach all in their houſe their duties, and to ſeek the ſouls good of their ſervants as well as of their children, and as well as to expect the ſervice of their bodies, and to charge them all to walk in Gods ways, as *Abraham* did his children and houſe-

Jer. 10. 25.

hold

hould, after him. *Gen* 18.19. and as *David* charged his ſon *Solomon* in his life, and at his death 1 *Kin.* 2.1.2. This is the mothers duty alſo, to teach and command her children their duties. *My ſon,* ſaith *Solomon, keep thy fathers Commandment, and forſake not the Law of thy mother.* Prov. 4.1. to 5. 1.Chron.28. 9. Prov.1.8. and 6.20.

The maſter of the houſe ſhould reſolve with *Joſhua, I and my houſe will ſerve the Lord,* every day together (what ever other familes do) we will pray and read Gods word, that is, perform holy duties together, for the Glory of God and the good of all our ſouls, as well as eat, drink talk and ſleep together; and with *David, I will walk in the mideſt of my houſe with a perfect heart.* Joſh.24.15. Pſ.101.2.

The wife alſo ſhould be a help to her Husband in family duties, and no hinderance therein. Queen *Eſther* and her Maides will faſt and pray: For if the wife ſhould draw back from holy duties and be a diſcouragement to him therein, the ſoul of her husband (if he be godly) can take no pleaſure in her. She is in a poſture tending to perdition, *Hebr.* 10.38.39. Eſther 4.16.

I have read a ſad ſtory reported by a Reverend Miniſter upon his own knowledge, of an honeſt Chriſtian that had a wife, worldly and diſtruſtful: and he being much in Godly Exerciſe, Morning and Evening in his family, She would diſturb him, and go about ratling her keyes, or making ſome other noiſe, to hinder him, pretending that his Time ſpent that way, might be imployed in getting of mony for his family. Mr. Abbot.

This woman was given over by God to the Devils Temptations ſo far, that ſhe thruſt a knife into the pit of her ſtomack, and killed her ſelf, yet before ſhe died, ſhe confeſſed thus much to that Miniſter, and craved Gods pardon as well as ſhe could. Had it not been better, that ſhe had borne her husband company in holy duties, and ſo gone hand in hand to heaven together?

Further ſet up Gods word to be the Law of your houſe, to order your family and all the affaires of it according to the Rule of it. For Gods word moulds and ſhapes every perſon in it for his Imployment, and directs and keeps them in their ſeveral rankes, Places, and duties. This is the way to have *a Church in your houſe*, as *Aquila* and *Priſcilla* had.

Rom. 16. 5.

2 Chuſe good ſervants.

2. To chuſe good ſervants: ſuch as know and fear God; or as appear tractable and hopeful to be inſtructed, and wrought upon. Set *David* before you as a pattern herein, *Pſal.* 101. 6, 7. Suffer no diſordered ſwearing ranting perſons to come into your houſe or to tarry in your ſight, ſuch as will bring ſin and a curſe along with them. Covet earneſtly to have a choyce pickt family, ſuch as *Cornelius* had, who *feared God and all his houſe*.

Acts 10. 2

3 Exclude ſin.

3. To ſhut ſin out of doores, as exceſſive drinking, gaming, ſwearing, lying, pride, contentions, vanities.

Job 11. 14. ch. 22. 23.

Follow the Councel which *Jobs* friends gave him, as *Zophar*, *Let not wickedneſſe dwel in your Tabernacle*, and *Eliphaz*, *Put iniquity far*

far from your Tabernacle, then you shall know that your Tabernacle shall be in peace. God will keep house for you, when you are from home, as *Bildad, If you be pure and upright God will make the Habitation of your righteousnes prosperous.* Let it be your care to make it righteous; and God will make it prosperous. Chap. 5. 24. Job. 8. 6.

4 Look well to the wayes of your household, to prevent or supress sin and to stop the beginnings thereof, to cherish & incourage good in all that live with you, to reduce those that go astray in opinion or in conversation. This is the duty of the wife as well as of the Husband. *The vertuous woman looketh well to the wayes of her household*: Because *Elies Sonnes made themselves vile, and he restrained them not, God judged his house for ever.* 4 Oversee the family. Prov. 31. 27. 1 Sam. 3. 13, 14.

5. To keep holy the Sabbath day, not onely you, but all within your house? the charge whereof lyeth mainly on the master of the house, and next upon the mistress, *Exod.* 20. 9, 10. 5. To Sanctify the sabbath.

This Godly Covenant of your household will draw down Gods protection, and blessing upon your habitation, relations, and upon all your affairs.

The use hereof is to exhort all Marying and married persons.

1 To learn these mariage duties, both special and Common. For any to mary before they know their dutie, or how to carry therein, is like setting up, before one hath learnt the trade: or like answering a Matter, before one hears it, which is folly and shame unto him, *Prov.* 18. 13. *Use* 1. Learn these mariage duties.

Use. 2. perform them.

2 To perform these duties of mariage carefully and constantly, I commend unto you four Motives or inducements hereunto.

4 Motives.

1 Duties of Mariage are matters of Religion:

1. Though Mariage in it self be but a civil matter, yet the duties of Mariage are Matters of Religion, of conscience and obedience to the gospel, being fully prescribed and injoyned therein. And Christ will one day come in flaming fire to take vengeance on them that obey not the Gospel, in the precepts of it. 2 *Thes* 1. 8.

2 To do the duties. This to get the Comfort thereof.

2. In the diligent and Conscionable performance of the duties of mariage, you may expect the comforts, benefits and blessings of mariage. A wife may draw forth the love and kindeness of a husband, and a Husband may extract the helpfulness and comfort of a wife, by the religious doing of their duties the one to the other. For man or woman to expect the Comfort of a Relation, and to neglect the duty thereof, is to tempt God; and to act the part of a hard man, who looks to reap where he hath not sowen, and to gather where he hath not strowed.

Math. 25. 24.

3 The mariage covenant.

3. Motive. The solemn league and covenant you enter into mutually at Mariage (whereof *God himself is a witness*, *Malac.* 2. 14. both of your making it, and your breaking it or keeping it; Hence it is called the *Covenant of God*; this ingageeth and obligeth you strongely to all Matrimonial duties. Covenant breakers (even in wedlock) God will judge.

Prov. 2. 17.

4 This will be a good example.

4. The good Carriage of Husband and wife each to other, according to the Gospel, will

will be a good example or patern to all other Relations in the family, to set them a copy; or teach them how to carry therein, and to put them in order. Without this all would be out of frame; the children unruly, and disobedient, and the servants unfaithful and disorderly.

So much of the Duties of Mariage.

Now followes the third thing considerable in mariage.

III.

The Benefits of Mariage.

WHich may be referred to five heads. They are 1. Perſonal 2. Domeſtical 3. Political 4. Eccleſiaſtical 5. Univerſal.

1 Perſonal Benefits.

1. The Perſonal Benefits of Mariage appertaining to the parties themſelves are 4. to wit,

1. Society 2. Sanctity 3. Copartnerſhip 4. furtherance of the myſtical Mariage between Chriſt and the ſoul.

1 Society:

1. Society. God made man *a ſociable Creature*, in reſpect both of the Conſtitution of his body, and diſpoſition of his minde: and ſaid, *It is not good for man to be alone.* Though God made *Adam* lord over all the Creatures, and brought them to him, to give names to them all, as a ſign of his ſoveraignty and authority over them; yet for all this man was alone; for among all the creatures there was not found a help meet for him or like to him in Nature: a fit and ſutable Companion, that ſhould be *alter ego, a ſecond ſelf* to him. God ſet all the creatures before him, ere he gave him a wife; that (as ſome think) he ſeeing their ſexes, might deſire to have a help in his kind and nature alſo.

Gen. 2. 18. 19. 20.

God

God saw it was not good for the irrational living creatures to be alone, therefore he created them *male and female*, in Heb. cal'd the man and his wife, for the increase of their kind (to this end God bid *Noah* take into the Arke two of every sort of living things to keep them alive, *they shall be male and female*, *Gen.* 6.19, 20. and God created them male and female together, but he did not so in mankind for *Adam* was first formed, then *Eve*. Though it be said in *Gen.* 1. 27. that God created them that is *Adam* and *Eve*) male and female, yet not together. This is an anticipation. The 27, 28. *verses* of *Gen.* 1. *chap.* are to be made up with the 17, 18, 19. *verses* of the 2. *chapter* together into one Relation. This was the Cause of the Creation of the woman, because *Adam* was alone (God saw *Adam* Solitary and defective till he had a wife. I will make him, saith God, a help commodious for him. God created the woman *by deliberate Councel*, as before he had done the man, *Gen.* 1. 26, 27. *Let us make man in our Image*. The creation of the woman was the work of the Trinity as well as of the man. When *Adam* saw no other fit help for him, among all the Creatures, it might make him the more prize a wife: and count it better to *lose a rib* then to *lack a wife*; to want part of himself, then not to have a second self. A wife was the *Complement* of all to *Adam*: and *a Recovery* of his lost Rib. If *Adam* in Innocency, when he was perfect in body and soul, and when the whole world was his own, stood in need of a wife even for society, to be his

Gen. 7. 2. אישׁ ואשתו

Companion, and it was not good for him that was so happy to be alone, much less for poor sinful, sickly miserable man since the fall, what need hath he of a wife, even for Society?

Eccles.4.9,10. *Two are better then one*, saith the Preacher, that is fully verified in conjugal Society, though this onely is not meant here, but that society in all sorts of affaires is better than Solitarinesse.

'Sanctity. 2 2. The Second Benefit of mariage is sanctity, to prevent sin, and keep us pure from Pollutions of flesh and spirit.

1 Cor.7.2. 1. From outward acts of uncleanness. To *avoid fornication let every man have his owne wife* (saith *Paul*) *and every woman her own husband.*

Ver.9. 2 From inward Lusts, *It is better to mary then to burn.* Mariage is a meanes to prevent burning in lust.

Mariage is a preservation of chastity, and prvention of heart adultery which our Saviour makes to be *to look on a woman and lust after her.* Though mariage was instituted before there was sin, and *Adam* needed it not as a Remedie against Incontinency but upon another account. But since the fall it is of necessary and soveraign use, to prevent sin, and to procure or promote our sanctification, that we may possess our vessels in holines and Honour, not in the lust of concupiscence: This is the will of God.

Math.5.28.

'Thes.4.3.4,5.

3 Copartnership. 3. Benefit is Copartnership in all conditions better and worse: As yoke fellows to take part and share equally together therein.

1. To

1. To be a ſolace and comfort one to other in adverſity, as in ſickneſs, poverty, diſgrace. What a great comfort is a loving tender husband to his dear wife in her ſickneſs? and ſhe the like to him in his. As *a brother is born for adverſity*: ſo many couples finde cauſe to ſay, that they were maried together for a time of adverſity: and that God brought them together to be mutual helps, and comforts at ſuch a time as this; as he did *Eſther* to the kingdom, *Eſther* 4. 14. how did *Manoahs* wife comfort him, when he was plunged deep into fear of death? Prov. 17. 17, Judg. 13. 22, 23.

2. To be companions in joy; the delight one of another in proſperity; *the deſire of the eyes, as Ezekiels* wife was, and the joy of the heart; to live joyfully and comfortably together, as *Abraham* and *Sarah*, *Iſaac* and *Rebekah* did. *Abimelech* looking out through a window, ſaw *Iſaac*, ſporting (or laughing and rejoycing) with his wife. Which implies ſome pleaſing familiarity, or ſign of love and delight between them: Husband and wife are glaſſes to look one anothers face in: and echoes of delight, refreſhments and reflections or repercuſſions of pleaſure and joy the one to the other; and mutual chearings each of other. Ezech. 24. 16. Eccleſ. 9. 9. Gen. 26. 8.

4 Benefit of Mariage is, the Furtherance of the Myſtical Mariage between Chriſt and the Soul. Both Husband and wife ſhould improve their conjugal Relation and fellowſhip together to promote the Communion of their ſouls with Chriſt, as the Spiritual husband 4 Furtherance of the Myſtical Mariage.

band thereof. To this end we ſhould do three things.

1. To look at Chriſt as our Huſband. Hoſeah. 2-19 20.

1. To look at *Jeſus* Chriſt our Maker and Redeemer as our Husband (*Iſa.* 54. 5) as maried to us, *Jer.* 3. 14. and at our ſelves as betrothed to him, in righteouſneſs and loving kindneſs, mercy and faithfulneſs.

2 To expect the love of a Husband from him.

2 To expect all that love, kindneſs, tenderneſs, Comfort, nouriſhings and cheriſhings from Chriſt ſpiritually (*Eph.* 5. 29.) which the wife looks to receive from her Husband corporally. As the ſpouſe doth in the *Canticles*: *the kiſſes of his mouth*, *Cant.* 1. 2, the Embraces of his arms, *cap.* 2. 6. the refreſhments of his preſence, *to ſit under his ſhadow with great delights*. Cordials and Refocillations to ſupport and comfort the Soul in his abſence: this is to be *ſtaid with flagons, and comforted with apples, verſe* 5. Alſo the diſcovery of Chriſt to the ſoul, for he hath promiſed, *I will manifeſt my ſelf to you*, *John* 14. 21. Will not the husband let his wife behold his face? and the ſence of his love ſhed abroad in the heart, *Rom.* 5. 5. *Oh that is better then wine*, *Cant.* 1. 2. The Communication of the ſeed of Grace, this is the benevolence which Chriſt as a Husband renders to our ſouls, to make them fruitful in good works. *We are maried unto Jeſus Chriſt* (ſaith *Paul*) *that we ſhould bring forth fruit unto God*; Hence the ſpouſe ſaith, *Our bed is green*. This denotes the fruitfulneſs and flouriſhing of the ſoul in every good work, by the ſpiritual Communion or heavenly Conjunction of Chriſt with the ſoul.

Cant. 2, 3.

1 Cor. 7. 3.

Rom. 7. 4. Cant. 1. 16. Col. 1. 10.

3 To

3. To expreſs and perform all that duty ſpiritually to Chriſt, which the wife doth corporally to her husband, as ſubjection, obedience love, loyalty, chaſtity, ſerviceableneſs. To reſerve our hearts wholly, ſolely, intirely for him (as his bed to lie in, his Throne to rule in; now the husbands bed and the Kings throne admit no Corrivals) *to be for him and not for another* (*Hoſea*, 3.3.) *to tarry many dayes* for his gracious Return and manifeſtation of himſelf to our ſouls, after his departures and Occultations of himſelf (in our apprehenſions) from us: to embrace and imboſom Chriſt, and *lay him between our breaſts, as a bundle of mirrhe*, or perfumed bags. To ſubject our deſires to him, and ſubmit our wills to his, that his will may be ours, and there may be but one will between Chriſt and our ſoules: to refer our ſelves wholly to be at his command and diſpoſe. To open our hearts unto him, inviting and intreating him earneſtly to come in, and not onely to ſup and lodge in them, but to make his abode in and with our ſouls. *I opened to my beloved*, ſaith the ſpouſe, *Cant.* 5. 5. *To be ſick of love for Chriſt*, as the ſpouſe was, *Cant.* 5.8. ſick with grief for his abſence, and with deſires of his preſence, and to ſeek him up and down, as the ſpouſe did, *Cant.* 3. 1, 2, 3. by night on our bed (in private inquiries, breathings and reſtleſs deſires and purſuits after him) and in the ſtreetes and broad wayes of the ordinances and communion of ſaints, and not to give over till we find him, and having found him to hold him faſt and not let him go.

3. To perform our duty to him.

Micah. 7 19, Cant. 1 13.

To

to joyn ourselves, 1. Christ, by faith and love to be one spirit with him (*he that is joyned to the Lord is one spirit*, saith *Paul*, 1 *Cor.* 6, 17. as Husband and wife are one flesh.

To leave father and mother, yea wife and children, house, goods, land, all we have, whatsoever is near or dear to us for Christs sake, to follow Christ, and to go to Christ, which is best of all for us.

Phil. 1. 23.

This is the Law of the Churches mariage with Christ, *Hearken O daughter, forget thine owne people and thy fathers house. He that loveth father or mother, son, or daughter &c. more then me, saith Christ, is not worthy of me, Math.* 10. 37. to have me to be the Husband of his soul. Christ requires we should leave all to cleave to him.

Psal. 45. 10.

Luk. 14. 26.

The Apostle in *Ephes.* 5. describes the Union and amity of Christ and the spouse by the sameness of flesh, which Mariage causeth between Husband and wife: and teacheth maried persons their duties, by the communion of Christ and the Church: and the souls duty to Christ by the wives duty to her Husband. This is to *spiritualize mariage*; and to improve it to a high, holy and heavenly use, the benefit whereof will extend to the days of Eternity.

What Expression of Conjugal, love is there between man and wife, which carieth not a resemblance of some spiritual intercourse between Christ and the soul?

2. Benefit of mariage is Domestical, the buil-

building of families and kindreds, and the multiplication of them. Women are Builders hereof as well as men; *Rachel and Leah did build the house of Israel.* Indeed mariage is the fountain of all humane societies. 2 Domestical Benefits of Mariage. Ruth, 4. 11.

3. Benefit is Political. Mariage laies the foundation of cities, countreys, nations: of Lawes and civil goverment: of Common-wealths and Kingdoms: all these are superstructures upon Mariage. also it furnisheth the same, with useful and serviceable instruments. That Mariage upholds the fabrick of the republick; the continuation and succession thereof. Hence it is cald the *Seminary of the Common wealth.* 3 Political.

4. Benefit of Mariage is Ecclesiastical: the Propagation of the Church of God, and of the true religion, to repleniſh it with members, as it furnished Christ the head of it and Saviour of the world with a body on earth. (for he was conceived and born of a woman, that was begotten in wedlock.) 4 Ecclesiastical.

Mariage afforded flesh unto the Messiah, and provides materials for Gods Church, both stones and pillars, and helps to fill heaven with heirs, therefore Mariage is called the *Seed plot and Nursery of the church.*

5. Benefit of Mariage is universal, the preservation and increase of mankind, this was the end of *Adam* and *Eves* creation and Mariage before the fall; and this was Gods benediction upon them. *Be fruitful and multiply and replenish the earth,* Were it not for mariage, the world would come 5 Universal. Gen. 1. 28.

to

to an end. Hence mariage is called, *the pillar of the world under God; the right hand of providence.*

Use. 1. This should teach us thankfulness to God.

Use. 1 Thankfulnes to God

1. For providing so comfortable, useful and beneficial a Relation or condition for us, as mariage is. It is *a great bundle of Benefits*; How many both private and publick are bound up together in it as in one volume?

2. For all the benefit, help and comfort God hath given us particularly in our Mariage, in and by our yoake fellowes. What shall I render to the Lord, may the Husband say, for giving me such a meet and sutable help, as I think there is *None such* for me: may the wife say, for giving me so great a blessing in a wise, loving, tender Husband; may both Husband and wife say, for blessing us with the fruit of the wombe, and giving us hopefull tractable children.

Use. 2. This should teach us to improve Mariage for all those ends, for which God appointed it, as

Use 2. Improve mariage.

1. For Gods glory as well as for our Comfort.

2. For our selves; the good of our souls as of our bodies; in spirituals as well as in temporals: and for Heaven as well as for earth.

3. For others, not onely to build families, but godly families, such as may know, fear & serve God; and may breed and send forth useful persons (children or servants) such as may do service in Church or common wealth, or

build

up religious families abroad. This is an honour and comfort to a maried couple, that out of their house as a stock or root, many godly families have sprung and grown, as swarms out of a hive, when it is full: that their children being disposed of in the world, have built some; and their servants, being maried from them have built other families; and all fearing and worshipping God.

Use. 3. Reproves them that mary for poor low ends, as onely or chiefly,

Use. 3. reproves them that mary for low ends.

1. For Carnal ends to satisfie the lusts and desires of the flesh.

2. Or for worldly ends, to get wealth or preferment, to heighten, greaten, or raise themselves some way in the world thereby. Such mary the *portion* or Estate, rather then the *Person* (whether it be man or woman) and may come to have sorrow enough therewith; and to buy gold too dear. By Gods just judgement such persons enjoy few of the benefits of Mariage.

1. Little society together; when they have obtained their ends, and satisfied their lusts, they care little, one for another; and are ready to part bed, if not houses.

2. Less sanctity thereby. For their eyes are as full of adultery, and their hearts of unclean affections or lustings after others men or women, as if they were not maried.

3. No advantage at all doe they get to their Souls by their mariage, or spiritual befit, no help heaven-ward, but rather a hindrance.

4. They desire children, but do not think

or

or care whether they be Godly or no; and they prove many times accordingly.

5. They build up families, but without a dram of religion or piety in them, scarce Civility or common honesty.

6. They seek great things in the world for their children, but do not indeavour, intend or desire, they should be useful Instruments in Church or Comonwealth and they often spend prodigally, what their parents got painfully.

7. They take little or no delight one in another, and have little comfort together: it may be much grief: being thorns in the sides and pricks in the eyes, and provocations, the one to the other.

8. As for the mystical mariage between Christ and Soul, they know not what it means: it is a *paradox* to them, as Regeneration was to Nicodemus.

How many Husbands and wives have no more benefit by mariage, then the Pagans that knew not God, yea then the beasts have, to satisfie their lusts, which God created male and female as well as them.

Now I come to the fourth thing considerable in mariage.

IV. *The*

IV.

The Troubles of Mariage.

MAriage hath it's crosses as well as comforts: and sorrowes as well as joyes. It is not all honey, but hath some gall and wormwood intermingled. Mariage is but a Bitter-sweet. 4 The troubles of Mariage.

Many are the cares, fears, sorrowes, troubles that attend mariage, even the comforts of it, as,

1. The having of children. Many sorrows accompany the wifes conception, breeding, bearing and feeding of them: and many cares and troubles arise both to Husband and wife in the education and disposal of them: and if their children prove not well, what a heart break is that to them? besides, the death of children causeth great griet unto parents.

2. The building of a family, the ordering and governing of it, and making provision for the whole house. He is worse then an infidel that doth not so, saith *Paul*. Many incumbrances accompany household affairs. *Martha* had experience thereof. *Luk.* 10. 40, 41. 1 Tim. 5 8.

μεριμνᾶ 3. The care incumbent upon both, how to pleaſe one another, 1 *Cor.*7.33,34. The word ſignifieth a care joyned with anxiety of mind, the word implies a dividing of the mind (as one ſaith) into diverſe thoughts, caſting this way, and that way, and every way, how to give beſt content.

4. There may be ſeveral events and Emergencies, that prove occaſions of Trouble and grief to them both, as, Loſſes and Croſſes in their Callings, eſtates and affairs; ſickneſſes upon both or either of them; and death at laſt.

5. Eſpecially when they are unequally yoked, in Religion or otherwiſe, and they draw diverſe or adverſe ways; the one forward and the other backward: or the one upward the other downward. Or when they are unſutably diſpoſed, and their ſpirits are croſs-grain'd, each to others the one high the other low.

How many diſcontents and differences ariſe from hence?

The reaſon of it. The reaſon why Mariage hath its croſſes and troubles, is, becauſe it is a thing under the ſun, therefore it is ſubject to vanity and vexation of Spirit, as all other things. The Preacher affirms the ſame from his own experience. Beſides, Mariage is but for this preſent time. When we get above the ſun, and come to be happy in Heaven, we ſhall ſtand in no need of mariage, or of any of the benefits or comforts of it, which we enMath. 22. 30. joy here below, but we ſhall be as the Angels of God in Heaven.

Uſe. 1.

Vſe. 1. Then do not greaten your expectations too much, nor look for more from it then is in it, or can be had from it; as if it was all joy and no ſorrow; all ſweetneſs and no bitterneſs in it: all honey, and no ſting of trouble. To look for more comfort and delight in it, then you can finde; and to finde (or meet with) more trouble and ſorrow in it then you did look for or imagin, will greatly diſappoint your expectation; and that will beget, not onely diſſatisfaction; and diſcontent, but vexation of ſpirit in you. *Vſe.* 1 Expect not too much from it.

Vſe. 2 I counſel and exhort all maried perſons, to expect and prepare for Troubles, and Trials, yea for new ones, and it may be greater then ever ye experienced before. *Vſe.* 2 prepare for troubles.

Mariage croſſes are new things, to thoſe that have lived ſingle and ſolitary lives; you ſtand in need to beg of God wiſdom and patience, to bear them and improve them. Paul was a true Prophet herein. *Such* as mary, *ſhall have trouble in the fleſh* 1 *Cor.* 7. 28.

Husband and wife have cauſe to expect variety and viciſſitude of turns and changes (from better to worſe, from joy to ſorrow, from pleaſure to pain) in wedlock as well as in any other condition under the ſun: and the time, or ſeveral ſeaſons thereof are determined by the appointment and limitation of Gods purpoſe and providence. This is conceived to be the Preachers ſence and Scope, in *Eccleſ.* 3. 1. to 9. wherein he declares the Univerſal uncertainty of future events, as having their total dependance upon Gods predetermining purpoſe and overruling providence Eccleſians 3. 1 to 9.

dence which man cannot by all his follicitude, anxious care or thoughts, poſſibly prevent or eſcape. Job had large experience hereof. He injoyed the comforts of Subſtance and health, of wife and of many children
Job. 1, 2. (ſeven ſons and three daughters which were accounted as his greateſt mercies or bleſſings next to his graces, as his uprightneſs
verſ. 1, 2. and fear of God, and eſchewing of evil: though ſome reckon their children but as Troubles, and bils of charges) and that many dayes, but afterwards his eſtate was all ſnatcht from him by violent hands, his children were all taken away by a ſudden blow or blaſt, as you may read *Job.* 1. 19, 20. and his body was ſmitten with ſore boils from head to foot, chap. 2. 7. Then his wife ſaid unto him *Doſt thou ſtill retain thine integrity? Curſe*
ver. 9. *God and die.* She that ſhould have been a help and comfort to him, proved a great croſs and trial to him in his affliction, as appears by his
verſ. 10. ſharp reproof of her. *Thou ſpeakeſt as one of the fooliſh women ſpeaketh. What? ſhall we receive good at the hand of God and ſhall we not receive evil?* Even thoſe that are maried muſt expect (in their conjugal condition) to receive evil at the hand of God as well as good; loſs of children as well as of goods, and diſeaſes of body, and croſſes in yoak-fellows, and in friends alſo, which were an addition to *Jobs* afflictions, *Job.* 16 2 They proved *miſerable comforters* to him, *Phyſicians of no value*, cha. 13. 4 Some think that Satan by his commiſſion might have taken away his wife as well as his children, *Job* 1. 12. but he kept her alive

to

to be a vexation unto *Job*.

Mariage at first is a soft gentle pleasant thing but, it proves to many afterwards hard, heavy, and uneasy (through concomitant Troubles) more bone then flesh, especially if they want patience, which makes hard things soft, and heavy things light. Husband and wife that live comfortably and joyfully together for some time, may afterwards meet with new afflictions and Additions to their afflictions, such as they never looked for, nor imagined. Now that ye are forewarned of them, be ye forewarned against them, not to bear them out by the head and shoulders (as we say) in a self hardning, Stoical stupid way; but as becometh Christians, by the exercise of faith and patience, meekness and holyness in them, and of wisdome to make a spiritual use and improvement thereof, that ye may glorifie God in the fire of Wedlock afflictions; and that when God hath tryed you therein you may come forth as Gold (*Job* 23.10.) leaving the dross both of your personal Corruptions and Conjugal miscarriages behinde you therein. *Socrates* once said to some that hit him in the teeth with his wives frowardness, that he did thereby learn even within his own doors to be constant & patient every where &c.

Use 3. The Consideration of mariage troubles may wean you from it, even at your entrance into it, and prevent your surfeiting on Mariage comforts & delights afterwards. Doth not *Paul* prescribe and presse this upon you? *Let them that have wives be as if they had none*

Use 3. To wean you from it.

1 *Cor.* 9. 27. and let them that have husbands be as if they had none; for this Rule is a direction to them both.

Quest. How may those that have wives be as if they had none? or those that are maried be as if they were not maried?

Ans. Five wayes.

1. Let not Mariage be a hinderance to Serving God or saving our soules.

1. First by not suffering our mariage to be an Impediment or Discouragment to us either,

1. In serving of God.
2. Or in working out the Salvation of our souls.

When we will wait upon God in his publick Ordinances and seek God in private duties, both in our families and closets. and meet God in the communion of *Saints*;

1. Though our wives will not joyne with us therein, or others in our familie, refuse Communion with us,

2. Yea though they should reproach us for the same, as *Michal mocked David* for dancing before the Arke; or though any of our Carnal kindred should doe the like, we should answer them resolutely, as *David* did *Michal*; If going to hear Sermons, or performing holy duties in and with my family (as prayer, reading the scripture, repeating Sermons *&c.*) or in my closet alone, If these things *make me vile, I will yet be more vile then thus.* I will binde the reproaches I suffer for piety, purity, strictness in duties, from my husband or wife, or from any of our friends to my forehead, and wear them as my crown; and they shall rather edge and spur

2 Sam 6. 20, 21, 22.

ſpur me on thereto, then be any pull back or hindrance there from. Then a Husband hath a wife, as if he had none; and a wife hath a Husband as if ſhe had none.

When we endeavour to ſerve God freely and intirely, and as much as we can, without diſtraction, as if we were ſingle perſons, unrelated to any man or woman by Mariage; as if we had none but God to take care to ſerve, and pleaſe and approve our ſelves to: or as if we had none (related to us) to diſſwade or diſcourage us from the ſame. Or if we have relations and they ſhould attempt it, we are reſolved, that our God and our ſouls being dearer to us then they all, we will (by his grace) ſerve and pleaſe him, and tender the ſalvation of our ſouls, above them all, whether our husbands, or our wives, or kindred be pleaſed or diſpleaſed at it. Then we carry as if we did not mary.

When we look at theſe two, to wit, the worſhipping of our dear Lord God; and the ſaving of our precious immortal Soules, as the main and ſupream buſines we have to do; and at Mariage but as ſubordinate and ſubſervient thereunto: and but a ſecondary means of our good, when the deſire and purpoſe of our hearts is fixed upon three things.

1. That Mariage Croſſes, and family cares and troubles, ſhall not take us off from ſeeking the kingdom of God and the righteouſneſſe thereof, in the firſt place; the one thing needful; from chuſing the good part, that ſhall never be taken from us: from labouring more for the meat that endureth, then for periſhing meat. Luke 10. 42. John 6. 27.

2 not to our coming to Chriſt.

2. That our relation shall not hinder us from coming unto *Jesus* Christ in his ordinances (as Word, Sacraments &c.) when he invites us (and an opportunity is an Invitation thereunto) It was the excuse of one, bidden to the great supper, in *Luc.* 14 20. *I have maried a wife*, therefore *I cannot come.* Such an one hath a wife, so, as if he had none but a wife; neither a God to serve, nor a soul to save; as if a wife was *Summum bonum*, the chief good. But he that hath a wife, as if he had none, will say, though I have maried a wife, that shall be no impediment to me, but I will come to Jesus Christ in his Ordinances, and endeavour to bring my wife with me to Christ. However I will come, though she hang back and will not come with me.

3 That wee will go to heaven alone heaven-ward.

3. That if our Mariage do not help us God-ward and Christ-ward, it shall not hinder us: and that we will goe to Heaven alone (if our yoak-fellowes will not goe along with us) rather then to Hell with company.

When these (and the like) are our resolves and endeavours, then we have Husbands or wives as if we had none.

2. We that have wives may be as if we had none, by not suffering our Mariage to be a means of sin unto us, either

{ Immediately or Mediately

1. Immediately, in our selves, by breeding in our

our hearts { 1 Either diſtruſt by reaſon, of the greatneſs of our charge, and ſmalneſs of our means.
2 Or diſcontent becauſe of the many old troubles we meet with therein.

When we indeavour to overcome diſtruſt, and ſuppreſs diſcontent; and to truſt God for our families (to provide for them) as well, as for our ſingle ſelves, if we were alone: and to be as patient in bearing our mariage Croſſes as our own perſonal trials; when we are content to take the better with the worſe, together, therein, and both as from the hand of God, as *Job* anſwered his wife, *Shall we receive good at the hand of God, and ſhall we not receive evil?* then we that have wives are as if we had none.

2. When we ſuffer not our mariage to be a means of ſin to us, Mediately by our yoakfellowes being Inſtruments of Tentations to us unto ſin, to draw us from God and good. 2 Let not Mariage be a means of ſin to us.

1. To idolatry, ſuperſtition or will-worſhip, as *Solomons wives turned away his heart after other Gods*. Under the law an Enticer to Idolatry, though ſhe were the *wife of their boſom*, was to be put to death. 1 Of Idolatry 1 Kings 11. & Deut. 13 6, 8, 9.

2 To Apoſtacy from God, or blaſphemy againſt God, to fall from integrity or ſtedfaſtneſs and, to think or ſpeak ill of God. *Jobes* wife tempted him thereunto, *doeſt thou ſtill retain thy integrity? curſe God and die.* 2. Apoſtacy Job 2.9.

Such like are the deſignes ſome wives have upon their Husbands, to draw them from the Truths

Truths, wayes and ordinances of God' into errours, hereſies, by-wayes &c, or licentiouſneſs.

Or to diſcourage their hearts from pious duties and courſes, as *Michal* ſought by her mocking to do unto *David*, from dancing before the ark.

3 Injury

3. To Injury, to doe our neighbour wrong in taking (by unjuſt wayes) their houſe, land or goods from them, as *Jezebel* did *Nabaths* vineyard from him, for her Husband *Ahab*; to chear him up when he was ſick with grief and indignation, upon *Nabaths* denial of his vineyard to him. *Ahab* deſired it, upon a valuable conſideration, but *Jezebel* his wife took the vineyard violently from *Naboth*, by taking away his life.

4 Any breach of Gods command.

4. Or to a breach of any (even the leaſt) of Gods commandments. *Eve* tempted her husband *Adam* to eat forbidden fruit (which was the tranſgreſſing of a law of Trial) hereby ſhe brought ſin and death upon herſelf, and her Husband, and upon all their poſterity.

Let this (by the way) be a caution to women to beware Satan do not abuſe them in making them his inſtruments or Agents, to entice or tempt their Husbands to any ſin, as pride, malice, revenge, vanity, covetouſneſs, or the like. Now, when we are alway watchful and careful, leſt Satan ſhould ſurprize us by coming to tempt us unto ſin, in or by a conjugal Companion, one ſo dear and near to us (lying in our boſomes) as he thinks we will ſuſpect no evil from, nor ſerpent in:

Math. 16. 22. 23.

(as

(as Satan came to tempt Christ, in *Peter*) therefore we ponder well what counsel, intreaties, our proposals are made to us by our yoak-fellowes, as well as by strangers, which both *Ahab* and *Solomon* neglected to do. Or when they do perswade or intice us to any evil whatsoever, either of Omission or Commission, against God or man; we strive, strenuously to resist all their suggestions, tentations, and solicitations; and set our selves as a *wall of brass* to repel them all, that they cannot prevail, no nor enter or peirce us. As *Job* not onely rejected his wifes perswasion, but gave her a sharp reprehension for it. *Thou speakest as one of the foolish women*, as *David* resolutely replied his wife *Michals* discouraging scoff.

Then we that have wives are as if we had none, and ye that have husbands are as if ye had none.

3 Honor christ for your Husband.

3. We that have wives, or Husbands may be, as if we had none, by having Christ for the Husband of our souls, and by having holy fellowship with him, and by delighting our selves in him, in the embraces and solaces of his love; and in the cherishing comforts of his presence. When Christ is dear to ours souls above all our relations (yea above all the world) and we are willing to leave father and mother, wife and children, house and lands, and all for Christ, that is,

1. To follow Christ in the Regeneration, as his disciples: to follow the Lamb whithersoever he goeth, *Revelat.* 14. 4.

2 To

2. To be willing to suffer the loss of all for Christ, as *Paul* did.

Phil. 3. 8. 3. To learn them all, to go to Christ, as best of all for us; then we have wives as if we had none. This Christ requires of all that would be his Disciples; or be accounted worthy of him, even to hate father and mother, wife and children, that is to love them lesse then him, and to be willing to leave them all for him. Hereto Christ makes a large promise of a hundred fold now in this time, and in the world to come eternal life, *Mark*, 10. 29. 30. *Galeatius Caracciolus* that Noble Marques of *Italy* or rather the *most Excelent Theophilus*) did forsake parents and wife and children and all his friends and renounced all his wealth and Dignitie because (as he said) he could not injoy both Christ and them. He was a rare example of leaving all (a very great all, of Relations, Possessions, Honours and pleasures) for Christ, rather then to injoy all without Christ. Notwithstanding the strongest workings and wrestlings of natural affections within him; and the powerfullest and most heart breaking Solicitations of his friendes by prayer, Tears and Arguments to the Contrary; and the deep and sore Agonies and Conflicts he had in himself about it; yet through the *Grace* of Christ, he overcame them all for Christ.

Luc. 14. 26.

A man may be said to have a thing &c. (as an old house or Garment) as if he had it not; when he hath something of the same kind that is much better, as a new house to go unto, or new cloathes to put on,

when

when he pleaſeth. Now the ſoules Mariage with Chriſt is the moſt Excellent of all Relations, Conjunctions and Conſociations: it is the firſt and chiefeſt mariage in excellency, and thereof a Rule and pattern to humane marlage, to dir & the due Carriage of the Parties each to other. To this purpoſe *Paul* propoſeth it in the fifth of the *Epheſians*. As a greater Light obſcures a leſs, ſo a greater delight weans us from a leſs. If our ſouls be maried unto Chriſt, and take pleaſure in communion with Chriſt, this will wean us from our Temporal Mariage, and the delights of it, as poor low things of an inferiour nature, reſpecting the body moſt which is the Earthly part of man. Senſual delights (wherein we partake with the beaſts) which cannot reach the ſublime part of man, the ſoul, to afford it divine refreſhments, which only Chriſt the Husband of it can do. This fellowſhip with Chriſt will abundantly compenſate or ſupply, the loſs or want o the comfort of all other Relations; and take us off them, wean us from them, & raiſe up our hearts above them. Even whileſt we have them. As it is in other things, when we make Grace our cheif goode, then we have Gold and ſilver as if we had it not; or Gods favour our cheif honour; then we have the favour and honour of Men, as if we had it not. We have thing *appretiatively* and hold them *tenaciouſly*, when we have nothing better then they, or ſo good: as the covetous man hath his gold; the Ambitious man his Honor, the Voluptuous Man his pleaſure, and the Uxorious man his wife on whom

whom he dotes: These know or have nothing that is better. A man cannot have an usefull, delightfull Creature, as if he had it not, unless he have something as good or better to injoye in the room thereof. When a man hath God to his portion, he may say, It is enough, though he hath nothing else. God without all, is a greater portion, then All without God. When Christ becomes *all in all* to us; then all the comforts we have are as nothing to us, *Scil.* in comparison of Christ; then Mariage is nothing, wealth nothing, preferment nothing. When we have a better Husband for our souls (that is, Christ) then any Husband or wife is or can be for the body, should not we upon this Account, who have wives or Husbands be as if we had none?

4 Be sober in all the concernment, of Mariage. 1 Cor. 7.29. 30. 31.

4. We that are maried may be as if we were not maried, by being very sober and moderate in all the effects, concomitants and concernments of Mariage, which the Apostle particularizeth in and connecteth with Mariage in the text, and in the things as sorrow, joy, possessions and wordly affairs and businesses attending or circumstantiating that condition.

To be sober and moderate in all these, and to be weaned or sit loose from them in our hearts (both which are included in the Apostles ὡς μὴ i. e, as if not) is the way to have wives as if we had none.

1 in Mariage comfort..

As 1. To be sober and moderate in the use of all mariage comforts and delights; and in the fruits thereof, as the birth of children, or the like, and in our joy therein: *This is to rejoyce*

joyce as if we rejoyced not; not to overjoy our Mariage joyes.

Not to be excessive or immoderate in any Mariage injoyment (or in our joy or delight therein) for that is to have a wife or a Husband, as if we had nothing besides. As a man may by excess be a drunkard with his own drink, and a Glutton with his own meat, so likewise one may be unclean in the immoderate use of the Mariage bed. What we are very moderate in, we use as if we used it not. Mr. Dod on 7. com: 2 In Mariage grief.

2. To be moderate in our grief for the troubles that accompany mariage, as for the loss of wife or children. The Jewes conceive that *Abraham* wept but a little for *Sarahs* death, or that his mourning for her was at least not excessive but with Moderation, because in *Gen.* 23. 2. where its said *Abraham* came to mourn for *Sarah*, and to weep for her, the word weep in the Hebrew hath one little letter extraordinary. *Ainsworth. Pareus.*

David fasted and wept while his childe was yet alive; but when it died, *why should I weep any more* saith *David*? when God took all *Jobes* children away at once with a stroke, *he blessed the name of the Lord, Job.* 1. 21. This is to weep as if we wept not, not to overgrieve our mariage griefs:

3. To be moderate in, and weaned from worldly Matters, which concerns mariage as, 3 in worldly Matters.

1. In Buying as if we possessed not; minding earthly things as if we minded them not. As a Traveller that goeth on in his way, and as in buying.

a

a labourer in his work, but both of them are in a deep study; and their mindes are intent upon other matters then either the journey of the one, or the work of the other. So should our Mindes be imployed about heavenly things (as much as may be) while we are going about wordly business. Things above should have Our hearts, while our hands and feet are buried about things below. We should so deal in the world, as those that are wholly taken off from the world. This is *to buy as*
1 Cor. 7. 30. *if we possessed not* ὡς μὴ κατεχόντες as not to hold what we have bought or gotten too hard or close to our selves or ours, as if we would keep all to our selves and part with nothing; for God hath many wayes to pluck our pur-
Prov 23. 5. chases and possessions from us. *Riches make themselves wings* and can flee away from us, and our family and posterity, as an Eagle. There is great uncertainty in them; this
2. In using the world should wean us from them.

2 Using the world and the things of it as if we used it not, as *food* rayment, habitation and outward accomodations, (all which are appurtenances to mariage) to be very Temperate sober and moderate in them, and weaned from them; not setting our hearts upon them, nor being any way excessive or inordinate in the use of them, is to use the world as
1 Cor 7. 3. if we used it not.

A wise moderation in, and a holy Alienation from the matters of the world, may either procure or preserve and promote in us a Weanednes or fitting loose from Temporal Relations; that we that have wives may be as though we had none. 5. And

5. And laſtly, we that have wives or husbands may be as if we had none, by Enjoying our Relations with Submiſſion to the will of God, for time and meaſure, how far and how long God pleaſeth to Continue them to us: and by labouring to get our ſpirits into ſuch a frame or poſture of preparation and readineſs, as freely and ſubmiſsively to part with Husband, wife, children, and to reſigne them up to God, when he takes them from us, or us from them; and to ſay obediential, *The will of the Lord be done.* We have any thing as if we had it not, which we are willing to part with to God or for God: or elſe we oppoſe our wills to Gods will, as if we will have or keep perſons or things whether God will or no.

5. Enjoy relations with ſubmiſſion to God.

Acts. 21. 14.

Objection. Parting with a de ar yoke-fellow is a great and ſad Trial, how may we be prepared for it?

Anſ. By ſerious and frequent Preconſideration of theſe ſeven particulars; for when the the ſtroak is ſudden, it falls heavy; but when it is foreſeen, and we are forearmed and prepared, it may be more eaſily born.

7 Preparatives for the death of a yoak-fellow.

1. Let us conſider that God hath a ſpecial propriety in our Relations; my husband or my wife, and children are the Lords, by abſolute right, whilſt they are mine; yea more the Lords, then mine: God made and qualified them for me, and gave them to me, or rather lent them for a Time, reſerving to himſelf his Intereſt in them. As he doth in all other Mercies, as he did in *Iſraels* Corn, wool, wine and flax. If God take husband,

1. God hath a propriety in our Relations.

Hoſ. 2. 8. 9.

or wife, or children away by death, he doth
Math. 20. 15. us no wrong, for he requires no more but his
own, *Is it not lawful for God to doe what he will*
Job. 1. 21, *with his own*? Did not *Job* bless God upon
this account when he took from him, what he
gave to him? God hath given us so much
Comfort and benefit in our Relations, and
continued them so many years unto us; we
should rather be thankful to God, that we
have injoyed them so long, then murmure
or mourn too much, because we must have
them no longer.

2 Hope of their happines 2. Consider we our hope of their happi-
nes dying in the Lord, that they are releas-
ed wholly from all their pain sorrow and mi-
sery; and are gone home to their fathers house
to inherit a kingdome prepared for them, and
are now actually possessed of fulnes of joy,
and rivers of pleasures, which shall endure
for evermore. Therefore as Christ said to his
John 14. 28. disciples, *If ye loved me ye would rejoyce, because*
I go to the father. So if we love husband, wife
or children, we will rather rejoyce for their
Gain by death, then mourn for our loss of
them; because the one is far greater then the
other. *Paul* would not have Christians to sor-
row for their deceased friends (to wit imode-
1 Thes. 4. 13. rately) *even as others which have no hope*, to wit
of their friends resurrection and salvation.

3 Hope of our going to them. 3. Consider we, our hope of going to our
dear Husbands, wives or children, who have
got the start of us, and are gone to Heaven
before us: and of our fellowship with them
there in that place of perfect joy, glory and
felicity, where they and we shall meet one
day

day, and never part more. This was *Davids* Comfort when his Childe died, *I ſhall goe to him, but he ſhall not return to me.* This was *Jacobs* comfort at his death, *I am to be gathered unto my people*, that is to my holy fathers and friends, or Saints, who are gone hence to their everlaſting reſt and joy. 2 Sam. 12:23. Gen. 49. 29.

4. Let us conſider that *the time is ſhort.* It is a Metaphor from ſailes, which are wrapt up and contracted, when the ſhip draws neer harbours. 4 Shortneſs of Time. ὁ καιρὸς συνεσταλμενος 1 Cor. 7. 29.

1. The time of life is ſhort and uncertain, neither Husband nor wife knowes, how long, or rather how little a while they ſhall yet live together, or enjoy one another; or how ſoon death may ſtep between them and part them. The conſideration hereof 1 Of life.

1. Should quicken us, both to diligence and expedition in all duties of our Vocation, general and particular, and of our Relations, becauſe we have much work to doe, and but a little time to do it in; and a loſſe of time may bring great grief and miſery upon us. Some that have lain a dying would have given a world for time to repent, believe and ſerve God in. I have heard (ſaith a reverend man) ſome crying day and night, call time again; but time paſt is irrevocable and irrecoverable.

This ſhould alſo quicken Husband and wife to preparation for parting one from another.

2. This conſideration may alſo comfort us, that if the one party be taken away by death, the other may follow ſoon after, or

not ſtay long behind, and ſo both may meet in Heaven, they know, not how ſoon.

2. Of Peace. 2. The time of Peace may be ſhort. Troubleſome times may come (tribulations and perſecutions) all outward Comforts may be clouded in a day; and they may be violently pulled one from other. Will it not be a mercy either to husband or wife to be taken away from the evils to come? and may not the Surviver of them, when ſingle, perhaps ſhift better for him or her ſelf. This was *Pauls* reſolution of the *Corithians* Queſtion about mariage, that for thoſe that were not maried, it were good and expedient to keep them ſo, conſidering *The preſent diſtreſs, ver.* 26. that is the perſecution of Chriſtians at that time; for they were compelled by the *Roman* Tyrants and Pagans to fly with their wives and children for preſervation of their lives; and to flie from place to place, as *Aquila* and *Priſcilla* did, to ſeek ſafety where they could find it. As for thoſe that were already maried, he gives them this counſel, *Let them that have wives be as if they had none* &c. Times of perſecution or of publick calamitie may make a ſeparation between husband and wife. It's their wiſdome to prepare before hand for parting the one with the other. For this is one part of their preparation againſt evil Times.

In 1 Cor. 7:

5. Mixture of croſſes. 5. Let us conſider the Mixture of Croſſes, Troubles and ſorrowes with comforts and refreſhements in our matrimonial ſtate; and many times the former weighs down the latter. God layes the ſame as wormewood upon

upon the breſts of mariage, to wean us from it; and make us more willing (then otherwiſe we would be) to part with our yokefellow; as alſo to endear unto us, both our fellowſhip with Chriſt, which is altogether ſweet, and no bitterneſs in it; and Heaven, where there is all joy without any Sorrow at all.

6. Let us Conſider the inefficacy of immoderate ſorrow for the death of husband, wife, or children, for we can contribute nothing by our Tears to their felicity, if they die in the Lord; or if not, we cannot mitigate their pain or miſery thereby. All our Mourning for them, cannot revive or recover them. Upon this ground *David* ceaſed mourning when his child died. Why ſhould I weep any more? as if he had ſaid, It is to no purpoſe, *Can I bring him back again?* We may ſay of Immoderate grief in this Caſe what *Solomon* ſaid of Mirth, *what doth it?* It can doe our deceaſed friends no good: It may do us much hurt; by weakening our bodies and ſadning our ſpirits ſo much, as to deprive us of Comfort in our lives and livelyhoods, and diſable or indiſpoſe us for duties. 6. The inefficacy of ſorrow. 2 Sam. 12. 23.

It is beſt for us to do in this as in other caſes, when God doth things croſſe or contrary to our deſires or expectations, even to reſolve our wills into Gods will, and ſubmit to it patiently and acquieſs in it.

The ſeventh and laſt particular Conſiderable to prepare us for parting with a dear yokefellow is this, God can ſupply our loſs (by death) of a loving Husband, or of a helpful 7. God can ſupply the loſs.

helpful wife, or of hopeful children, either

1 Mediately. 1. Mediately, by giving us another husband or wife, fitted for us, and fitted with like gifts and graces, to equal if not exceed the former, or by raising up some friends or others to be very helpful and comfortable to us in our Solitary condition, when God by death hath taken away our dearest companion from us, and we are left alone.

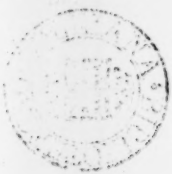
2 Or Immediately. 2. Or Immediately by himself; He is the fountain of all goodness; and hath all that Love, kindness, delight, comfort, help in him self; that is or can be in a husband or wife, or in any other Relation, yea and infinitely more; more then is in all the husbands, and wives in the world; more then they can possibly contain, because God is Infinite, as in his essence so in all goodness; and they are finite and shallow vessels, but of a smal quantity, and hold but little. When God takes away my wife or my husband or my childe from me, I may boldly seek to him, trust in him, and expect from him, not onely inward support, but the Comfort and help of my yoke fellow or child that is dead. The Lord can, and I hope will, be better to me then ten Husbands or wifes; or then a hundred children The Lord is able out of his wisdome and goodness, and by the comforts of his presence, to make an abundant supply and reparation of the loss we sustain by the death of our dear yoke-fell wes or any friend, with this Addition, that *the Lord liveth*, and shall doe for ever, though Husband or wife or friends dye. What are our Relations but pitchers

or

or Conduit-pipes to convey comfort and help from God unto us: when the Pitcher is broken we should go to the fountain. *Dulcius Ex ipso fonte.* Waters drink sweetest there. God gave us all the comfort of our Relations at first, and if he take them from us, he is able abundantly to make a supply, either by other creatures or out of himself. *Nihil dat quod non habet*, When a Husband dies & leaves his poor wife and children to the wide world, and hath nothing in the world to leave them, then God saith to him, *Leave thy fatherlesse children, I will preserve them alive, and Let thy widow trust in me*: q. d. I will take the charge and care of them. I will provide for them. I will be a Husband to the widow, and a father to the fatherless. God hath given many precepts and made many promises concerning widowes and orphans, provisional, protectional and consolational.

Let me adde this by way of caution, we should take heed our affections be not inordinately set upon any of our Relations, be it a wife or a husband or a childe, that we do not love them too well, or delight in them too much, or dote on them, or make Idols of them, for this may justly provoke God to take them from us, or to try us sadly in them. Whereas the way to keep them, is to be willing to part with them, out of submission to God, who gave them to us, and whose they still are, and who is worthy to be served with his own. Because *Abraham* was willing to part with his onely Son *Isaac*, in obedience to a difficult command of God, therefore

fore he injoyed him with a ſpecial bleſſing, *Gen.* 22.16,17. *Mr. Burroughes* in his expoſition on *Hoſea* 2.9. relates a remarkable ſtorie from his owne knowledge, that a Godly man deſiring his friends to meet to bleſſe God for his bleſſings in a plentiful harveſt; after dinner was done, a little Childe comes in, who was indeed very lovely, oh, ſaith the father, I am afraid I ſhall make a God of this Childe: by and by the Childe was miſſing, and preſently they went to look him, and he was found ſprawling drowned in a Pond. Conſider this ye Parents (ſaith *Mr. Burroughes*) who have your hearts inordinately ſet on your children.



Quære.

QUÆRE.

Whether is it lawful for a man to mary his wives own sister?

Answer IT is Unlawful, which I prove by six Arguments,

First Argument.

A man may not marry one that is near of kin to him.

A mans wives sister is near of kin to him.

Ergo, A man may not marry his wives sister.

First A man may not marry one that is near of kin to him: for that is Gods precept or Rule for Mariage, *Levit.* 18. 6. *None of you shall approach* (to wit in a Conjugal way) *unto any that is near of kin to him*. or to any kindred of his flesh, or to any of his flesh, or to any flesh of his flesh: as the Hebrew word may be rendered, for it signifieth both flesh and kindred.

This law commands that a just and due Distance be observed and preserved (in respect of blood and alliance) by persons that would contract Matrimony; that neither of them do come near the kindred of their flesh.

Now kindred (as appears by the Catalogue of Particulars instanced, *Levit.* 18. from the 7. *verse* to 19.) is not onely *Consanguinity*, whereby Persons are of a blood, but *Affinity* also, whereby they that are not of blood, are allyed by Mariage each to other.

Houshold government *cap.* 5.

Yet Affinity or Alliance growes (as *Mr. Perkins* saith) by Mixtion or Participation of blood in the coupling of man and wife together in lawful mariage.

2. But a mans wives Sister is near of kin to him, because

1. Brother and Sister (whether by Consanguinitie or Affinity) are next of kin in a Collateral Line; therefore Mariages between them are unlawful, and incestuous.

2. She relates to him in the first degree of Affinity. Out of our Civilians and Canonists a Learned Author that writes of this subject gathers

Doctor Halls cases.

2 Kinds or degrees of Affinity { Primary and Secondary.

1. "Primary, is that Affinity between "the Husband and Couzins of blood to his "wife, or *e Converso*: which indeed is justly "held no lesse for a barre of Mariage then "his own natural Consanguinity: for that "is an Affinity contracted upon interest of blood

"blood, by vertue of that intire union between
" man and wife whereby they two become
" one flesh. Upon this Account a mans wives
Sister comes to be the kindred of his flesh:
and therefore Gods Law prohibits him to
marry her.

"The Second degree of Affinity is where-
"in there is another person added to that
" first kind now mentioned. Here the Af-
" finity ariseth onely from the interest of an
" Affinity formerly contracted; not upon in-
terest of blood, as the former kind doth.

Mariage within this Second Degree is questioned; as whether it be Lawful for a man to marry his wives Brothers widow; by some that are the most favourable, it is held unmeet and inconvenient, (though lawful) as coming over near to the *Verge* of a sinful Conjunction.

Ergo, for persons to marry within the first degree of Affinity (as for a man to marry his wives Sister) cannot but be unquestionably unlawful.

2. Argument.

A man may not marry any of his wives kindred nearer in blood, then he may of his own. But a man may not marry his own Sister, *Ergo*, a man may not marry his wives own Sister.

A man may not marry any of his wives kindred, nearer in blood then he may of his own: nor the woman of her husbands kindred, nearer in blood then of her own.

These are the very Termes in the Confession of Faith, set forth by the Assembly of

Divines, *Proximity of alliance is no lesse a barre to Mariage, then proximity of blood.* For this I will give two Reasons.

Reas. 1. 1. Because of what degree any one is of Consanguinity to the wife, in the same degree of affinity is that person to the wives husband. This Rule is laid down by *Zanchius* and by *Mr. Perkins* also, who addes further (to recite his own words)

De sponsalibus. Of houshold government p. 677.

Couzins by Mariage within the degrees both of the right and Collateral Line, doe come near to the kindred of their flesh, in the same manner that Couzins by blood doe in the same Line; and the like degrees in both are forbidden. From hence it may be gathered (saith he) that *it is in no sort lawfull for a man when his wife is dead to marry her Sister.*

Hence it is laid down as a certain Rule among Divines, *Cujus non licet inire Nuptias ejus nec conjugis licet.* Because a wife cannot marry her owne Brother, nor a husband his own Sister; no more can a man marry his wives own Sister, because her near consanguine who was one flesh with him.

This Rule holds undeniably true within the first ranck of affinity, which is a perpetual Impediment to mariage: as though the wife be dead, yet her kindred is of affinity still with her husband remaning alive. The Rights and Ties of affinity between the Husband and the Consanguines of the wife are not loosed, the wife being dead, although they had no children together; but they hold firm still, being founded in the union made between them by Mariage, not in Issue,

thoug

though that may strengthen the same. See for this *Willets Synopsis Papismi pag: 790. Junij Append. and Explic. Levit. Thes.14.*

2 Because by the very same Rules, saith *Zanchius*, is a husband forbiden to marry with the Consanguines of his wife (or with those that are of her blood) that consanguines or those of a blood are forbidden to marry among themselves. But a man may not marry his own Sister, *Levit.18.9* therefore nor his wives Sister. Reas. 2. *De sponsalibus* Thes.5.p.788.

The Result is this. A man may as lawfully marry his own mother as his wives mother, and his own Aunt (by father or mother) as his Uncles wife, for that is said to be an *uncovering of the nakedness of his fathers Brother, Levit.* 18.14. and his own Sister as his brothers wife, for this is called an *uncovering of his brothers Nakedness, Levit.* 18 16. or as his wives Sister. From both which being compared together I may frame the

3. *Argument.*

A man may not marry his Brothers wife, *Ergo* he may not marry his Wives Sister.

A man may not marry his Brothers wife because this is Expresly forbidden in *Levit.* 18.16. and 20.21. Therefore nor his wives Sister because a mans wives Sister is full as near of kin to him as his Brothers wife is; and where there is the same Reason of propinquity, there is the same ground and force of prohibition. It is *Dr. Ames* his Rule, In those degrees (prohibited to mariage) per- *Ames. Cai. consc. l.5.c.3[illegible] Ju[illegible] App. ad [illegible] Levit. [illegible]*

sions not expressed in the law should be accounted, if they have the same nearness, with those which are by Name forbidden. As the same law that forbids the Nephew to marry the Aunt, forbids the Uncle to marry the Neece, *Levit.* 18. 14. and *cap.* 20. 20. An Uncles wife and an Aunts husband are equally near of kin, but for a man to marry his Uncles wife is under an Express prohibition; so is it for a woman to marry her Aunts husband. It is truly said by *Dr. Hall* in his Cases of Consc. "Divers no less unlawful Copulations are "omitted in this black roll of uncleannesses "then those which are expressly mentioned; "the rest being intended to come in by way "of Analogy only; for it is easie to observe "that all the severalties of the degrees pro-"hibited run still upon the male, under "which, if the Exorbitancies of the other "sex were not meant to be comprehended, "females should be lawless and the law im-"perfect.

Vide Annot. in Lev. 18. 14, *Zanch. de spons. Thes.* 4.

Therefore though a mans marrying his wives Sister be not forbidden in Express Terms, yet it is effectually prohibited by necessary Analogy and clear Implication of sence.

4. Argument. { A woman may not marry two Brothers. *Ergo*, a man may not marry two Sisters.

Because there is the same Reason of propinquity (or nearness of kin) in both: and rea-

son

ſon requires this (ſaith *Beza.*) *ut de ſimilibus ſimiliter ſtatuatur*, that the like ſhould be determined of the like. It was a Canon in the *Neocæſarien* Councel, that if a woman maried two Brothers, *abjiciatur uſque ad mortem*, ſhe ſhould be caſt off even to death. *De Repudiis & Divortiis.*

Here I will anſwer the chief objections which I conceive may be made.

1. *Object.* This prohibition of degrees from mariage mentioned in *Levit.* 18. was but ſome Moſaical law given to the *Jewes* onely, and not binding to us *Gentiles.*

Anſ. No, the laws there expreſt againſt inceſtuous Mariages from *ver.* 6 to 19. (as well as againſt adultery, *Sodomy*, Buggery in the verſes following) are moral, univerſal and perpetual, binding to all Nations, by which the law of Nature is Explained. So ſaith *Willet* in his *Synopſ. Papiſ.* pag. 790. *Urſins Catech. qu.* 109. *Pet. Mart. Loc. Com. Ameſ. Caſ. Conſc. l.* 5. *c.* 35. *Zanchius*, *Perkins* and diverſe others. See the *Confeſſion of Faith* by the Aſſembly of Divines chap. 24.

That theſe prohibitions are moral and Natural may be proved by five Reaſons.

Elſe, why doth God count the Tranſgreſſions of theſe lawes ſuch *abominations*, *Levit.* 18 26. and *abominable Cuſtomes*, ver. 30. which defile the land, vers. 25. 1 Reaſ.

Elſe, why ſhould the breaches of thoſe lawes be charged upon the Heathen the *Egyptians* and Canaanites (that is, all the Nations that dwelt in the Land of *Canaan*) 2 Reaſ.

as their abominable practices, *Levit.* 18. 3. 24. 27, 30. *ver. In all these are the Nations defiled*, and they were severely punished for the same. For these sins (even of incestuous Marriages among the rest) the land of *Canaan did spue out her Inhabitants* though Gentiles (*v.* 25.) who were not tied to observe the lawes peculiar to the Hebrews: yea who had not the law written in Tables of stone. Therefore these sins of the Gentiles were sins against the law of Nature. It is said of the Canaanites that they were guilty of many other sins; but most of all they were defiled by these Pollutions of the flesh *and Vncovering of Nakedness*, which they learned of their fathers *Cham* and *Canaan*, who consented together to leave uncovered their fathers Nakedness.

Willet in Lev. 18. qu. 30.

3 Reas. 3. Else, why were the Jewes forbidden and forewarned of these sins, to wit, Incestuous Mariages.

1. As being the Manners of the Heathen among whom they had lived and conversed in *Egypt*; and were to live and converse with in *Canaan*, or as being the sins of the Gentiles, *Levit.* 18. 3. *After the doings of the land of Egypt, wherein ye dwelt, and after the doings of the land of Canaan whither I bring you, shall ye not doe.* These were their doings.

2. And that under the very same penalty God inflicted on the *Canaanites* for these sins, *ver.* 28, 29. *that the land spue not you also, when you defile it* (*to wit, by any of these abominations*) *as it spued out the Nations that were before you.* God concludes with this charge

to

to *Israel* ver. 30. *Therefore shall ye keep mine Ordinance, that ye commit not any of these abominable customes, which were committed before you, and that ye defile not your selves therein. I am the Lord your God.* God denounceth many and heavy judgements upon the breach of these lawes, *Levit.* 20.11.12.14. 16,20. *Deut,*27 20.

4. That these Prohibitions are moral may further appear because we find them upon the same account not onely in Moses but in the prophets, *Ezek.* 22.10.11. *Amos* 2.7. not onely prescribed in the old Testament, but pressed in the new; as, that it is not lawful to have a *Fathers wife* (or mother in law) 1 *Cor.* 5.1. Yea, or a *Brothers wife*, *Mark* 6.18. 4 Reas.

5. Incestuous Mariages are prohibited by the light of nature and from her principles. For to this purpose (saith *Mr. Perkins*) not onely the lawes of the Romane Emperours (which according to *Peter Martyr*, were accounted *inter egregias & honestissimas* (*ab honestate naturæ desumptas, Zanchi.*) amongst the most honest and famous lawes) but also the civil Canons and constitutions of men (very skilful in that kind) have in all ages been made expressly against such persons as have offended in those Societies (or Conjunctions) forbidden by the Law of *Moses*. 5 Reas. Loc. Com. class. 2. c. 10. Num. 43.

Now whatsoever Law is natural being written in the hearts of Heathens, must needs be moral and perpetual, as it is written in Gods Book at large in a full and fair copy.

Obj 2. God commanded *Deut.* 25,5. that the Brother in case his Brother died without issue should,

ſhould take his wife and raiſe up ſeed to him, *Ergo*, its lawful to marry a Brothers wife, and why not then a wives ſiſter?

Anſ. That Prohibition in *Lev.* 18. 16. of marying the Brothers wife, is the law of nature common to all Nations. This in *Deut.* 25. 5. is but a ſpecial exception of a general Law; a peculiar priviledge granted by God (the Law maker) to the *Iſraelites*, who was pleaſed then (as he might) to make this particular exception from it among the *Jewes*, and that in a ſpecial caſe, *viz.* to preſerve families and inheritances in that land, which God would have diſtinct among them for the Meſſiah's ſake, that it might be known clearly of what tribe he came. And to conſerve the Family in the name of the firſt born. This being but an indulgence (granted to the *Iſraelites* in a ſpecial caſe and by a ſpecial warrant; or if a law, yet but judicial appropriated to their ſtate, and relating to the land of *Canaan* and expectation of the Meſſiah) is not now lawful to be preached by us *Gentiles*, whom the caſe doth not at all concern; but we are under the general prohibition in *Levit.* 18. 16. which is fully confirmed in the Goſpel, *Mark.* 6. 18. *John ſaid unto Herod, It is not lawful for thee to have thy Brothers wife.*

Obj. 3. *Jacob* maried two Siſters *Rachel* and *Leah*, Therefore a man may marry his wives Siſter.

Anſ. The examples of the Patriarches (or others) who tranſgreſs the Rule, may not be imitated, nor be made a Rule. Wherein ſoever they

they turn aside we must leave them to follow a better guid, that is the law of God, the Rule of Gods word. As many as walk according to this Rule (and not according to Examples swerving from it) *peace and mercy shall be upon them. Gal* 6.16. *Cain, Enoch* and *Seth* maried their own Sisters; necessity made it then no: unlawful. It is a just Rule of Law "Those things may not be drawn into pre- "cedent which have been yielded upon meer "necessity. As we use to say, necessity hath no Law, so it can make none. After wards as mankind grew, nature it self taught men to keep further aloof from their "own flesh: and still remoteness of distance "enlarged it self with time.

Factum est compellente necessitate. August.

Doctor Halls cases.

Obj. 4. The marying of a wives Sister is not directly forbidden in the law; and what is not prohibited is permitted.

Ans. The marying of a mans own daughter is not expresly forbidden in *Levit.* 18. (but of his sons daughter or daughters daughter *ver.* 10. or of his daughter in law, *ver.* 15.) is it therefore lawful?

There are incestuous Mariages not specified, which are as really forbidden as those which are expressed. If we hold our selves close to the letter of this Rule, that what is not prohibited is permitted it will lead us into *Sodom*. But this Objection received its answer before in the third Argument.

Fifth Argument.

For a man to mary his wives Sister, hinders one end of Mariage, which is the dilatation

Ames case Cons. lib. 5.

Junii Appendex ad explan. Levit.

dilatation of kindred and affection; that humane Society might be extended and confirmed by a Matrimonial conjunction, between families that were remote and dis-joyned: That is a good note and to purpose, which our Divines have in their *Annotations* on *Levit.* 18. 14.

"What in this Law (*viz.* against Incestuous Mariages) is forbidden to the *Jews*, "is much more forbidden to Christians; "who having more latitude and liberty of "choice then they had (who were to marry "not onely within their own Nation, but "within their own Tribe, and sometimes "(as hath been said) two Brothers must successively be Husbands to one wife) are "less capable of excuse, if in carnal concupiscence they transgresse these prohibitions. And in the general (since the "Gospel is the Law of love and charity, "not to one Nation onely, but all the world "over) as far as consanguinity or affinity "will work in affection without a new tye "of Matrimony, so far reacheth matrimonial prohibition; and should there first "begin where the Relations are so remote, that they have little or no operations of love: that so charity might be "more diffusive; and not so contracted to "ones kindred, as it was among the *Jews*.

The *Sixth* Argument

May be drawn from humane Testimonies, (which challenge a place after Scripture and Reason) that passe their condemnatory sentence

tence upon this Mariage, *viz.* of a man with his wives sister: as

Thes. 5. circa incepta conjugia inter Affines.

1. Laws made against it. *Zanchy*, in his book *de Sponsalibus* saith, This is *Moses* his sense, and therefore the Law of Nature, that it is as filthy and dishonest a thing for one man to mary two sisters one after another: as for one woman to marry 2. brothers one after another. And this, saith he, is confirmed by those Laws of the *Romanes* (which are by all judged to be taken from the honesty of Nature) and by pious and Christian Emperors; who do as well condemn the Incest that a man should mary his wives sister, as that he should marry his brothers wife. And though some of the *Romanes* did marry so, as *Lucius Tarquinius Superbus* did his Brothers wife, and *Honorius* the Emperour did two sisters. Yet *Dionysius* calls the former mariage ἀνόσιον γάμον an impious mariage; a thing abominable among the *Græcians* and *Barbarians*: And the latter was condemned: and the unhappy end of both the sisters (as he relates) declared that those Mariages (*viz.* of two sisters) were not allowed of God.

That Table of forbidden degrees in the Church of *England*, set forth by Authority, names this expressly, the wives sister. And the Laws of the Land prohibit this mariage. See Sr. *Edward Cooks* second part of the Institutes of the Laws of *England*, page 683. See the Statute of the twenty and fifth year of *Henry* the eighth, chap. 22. and of his twenty and eighth year, c. 7. and of his thirty and second year, c. 38.

2. As

2. As for the ancient Fathers, *Patres omnes hasce nuptias damnarunt*, saith *Zanchius*; All the fathers condemned these mariages.

3. So do our moderne Divines generally make the Sister of a mans wife to be an affinity hindring mariage as *Junius* in his notes and table of degrees upon *Levit.* 18. and the Geneva Divines in their notes and table upon the same chapter. *Beza de Repudiis et Divortiis* is full and express against it, *Vol.* 2. *p.* 63. *Polanus* in his *Syntagma l.* 10. *c.* 53. *Bucanus de Conjugio Loc.* 12. *Willets Comment on Levit.* 18. *Quæst.* 17.

loc. cit. Yea learned *Zanchie* affirmes that *Nostri seculi doctissimus quisque ejusdem est sententiæ*, all the most learned of his time were of the same opinion; and that his position (*viz.* For a man to marry his wives Sister is incest) is confirmed by the consent of all *Græcians* and *Barbarians* and Nations.

I will conclude with the grave advice some Divines have given about the mariage of *Couzen* Germanes; which holds more strongely in the case proposed.

One saith *Let* single persons who have "the world before them look further of, and "fasten their affections at a more unquestion-"able distance.

Another saith, "It is safe to forbear what "is doubtful, and to keep aloof from what "is unlawful; especially the choice of law-"ful mariages being large enough, without "the hazzard of so great a sinne as in-"cest.

It

It was wont to be Mr. *Perkins* his expreſſion to this purpoſe,

Let thoſe who muſt walk cloſe to the brim of a ſteep precipice look well to their feet, and tread ſure: but if a man be to chuſe his way, let him ſo caſt it, as that he may not approach near the brink of danger.

The Lord give us underſtanding in all things, and guide our feet in his wayes.

FINIS.